THE YOUTH AND THE NATION

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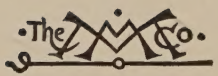

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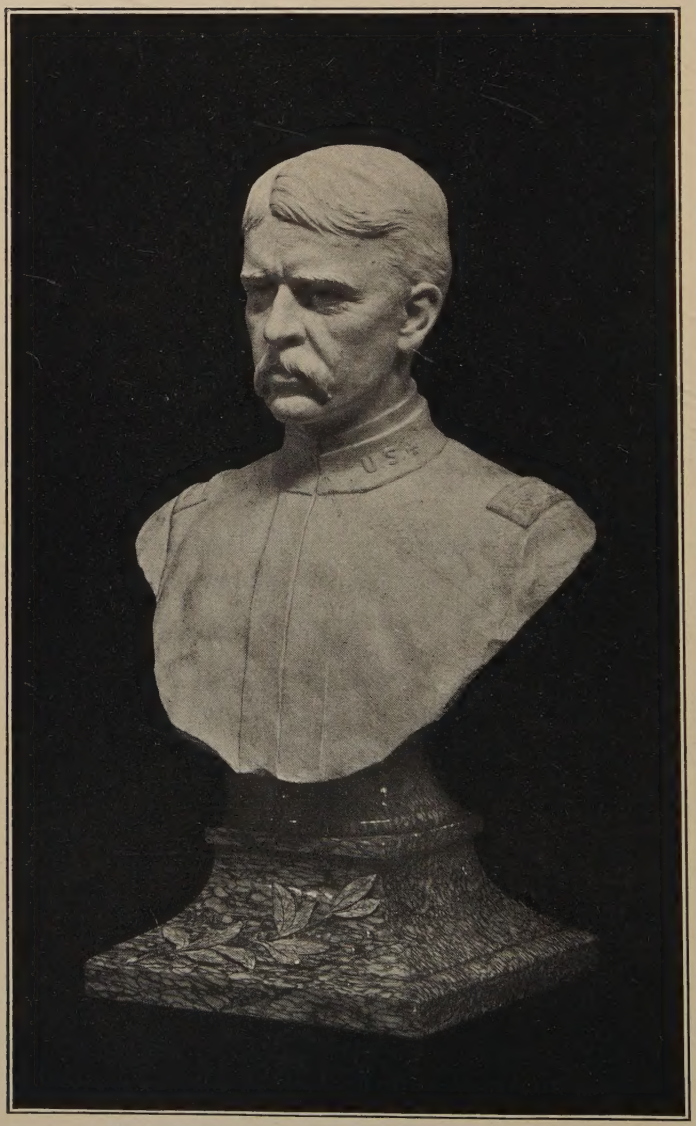

Courtesy of The Smithsonian Institution

WALTER REED

When at the risk of his life, Dr. Reed brought to a successful conclusion his experiments with yellow fever, he wrote to his wife, "I could shout for very joy that Heaven has permitted me to make this discovery."

THE YOUTH AND THE NATION

A GUIDE TO SERVICE

BY

HARRY H. MOORE

AUTHOR OF "KEEPING IN CONDITION"

WITH AN INTRODUCTION BY

SAMUEL McCUNE LINDSAY, PH.D., LL.D.

PROFESSOR OF SOCIAL LEGISLATION

COLUMBIA UNIVERSITY

ILLUSTRATED

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A CALL TO SERVICE

You, at this moment, have the honor to belong to a generation whose lips are touched by fire. . . . The human race now passes through one of its great crises. New ideas, new issues—a new call for men to carry on the work of righteousness, of charity, of courage, of patience, and of loyalty—all these things have come and are daily coming to you.

When you are old . . . however memory brings back this moment to your minds, let it be able to say to you: That was a great moment. It was the beginning of a new era. . . . This world in its crisis called for volunteers, for men of faith in life, of patience in service, of charity, and of insight. I responded to the call however I could. I volunteered to give myself to my master—the cause of humane and brave living. I studied, I loved, I labored, unsparingly and hopefully, to be worthy of my generation.

JOSIAH ROYCE.

PREFACE

Replies to a series of questions collected from eight hundred young men and older boys in nine representative American cities have convinced the author of the need for the information he has attempted to set forth in this book. The questions were formulated in an effort to reveal the youth's attitude towards society and his information regarding the social problems which he must face later as a citizen. The replies show a deplorable amount of ignorance: in the minds of many, poverty does not exist; the idea of choosing a vocation for the purpose of becoming socially useful—the mere idea of so doing seems never to have occurred to many.*

If we are to make headway against the social evils which threaten the nation, we must enlist the youth. We must do more than offer courses in

* See *The High School Boy and Modern Social Problems*, Harry H. Moore, *The Educational Review*, October, 1917

sociology and economics in the college curriculum. Many boys go to college to continue the studies in which they become interested while in high school with no clear idea of the subject-matter of sociology and economics. What is more important, only a small proportion of high school boys go to college. Many young men enter business and professional life and become citizens without any clear conception of our most fundamental social problems.

This book is an attempt to arouse a wholesome interest among young men and older boys of college and high school age in modern social evils, to show them how men have combatted these evils and to suggest vocational opportunities in the warfare against them.

Seldom has an author been blessed with so many helpful friends as has the writer of this little volume. Especially is he indebted to Professor William F. Ogburn and Professor Norman F. Coleman, of Reed College who constantly have advised him in its development. Thanks are due also to Dr. Edward O. Sisson, Commissioner of Ed-

ucation of the State of Idaho, to Mr. C. C. Robinson of the International Committee of Young Men's Christian Associations, to Jesse B. Davis, Principal of the Central High School, Grand Rapids, Michigan, to H. H. Herdman, Principal of the Washington High School, Portland, Oregon, to Professors Harold G. Merriam, Joseph K. Hart, Ethel M. Coleman of Reed College, and to college and high school students all of whom have made valuable suggestions or have aided in other ways.

H. H. M.

Reed College, Portland, Oregon,
June, 1917.

INTRODUCTION

War makes its strongest appeal to youth because it is a challenge both to physical prowess and to the idealism of youth. Where the hazard is so great the cause must have a value greater than life itself. It becomes therefore a sort of supreme vocational motive for the time being. The surrender once made, what has been deemed worth dying for is conceived to be the supreme thing worth living for and fighting for.

The author is sincerely interested in the great army of adolescent youth, the high school boys in particular who have not yet found themselves, and who are such a puzzle to their parents, their teachers and their friends. In his "Keeping in Condition" he struck the new and modern note of physical efficiency, and put in an exceptionally sensible and attractive way just the sort of good advice which the average boy is altogether too apt to overlook or treat with indifference.

It is a happy, timely and helpful idea to bring together in the present volume on "The Youth and the Nation," a collection of the vocational

experiences of some of the leaders in the really social vocations to fire the ambition and to idealize the eternal war against disease, economic injustice and man's inhumanity to man. Mr. Moore gives us in language which the boy can understand the vocational experiences of those who have gone to the front, lived in the trenches and taken the range of the enemy bacteria in the physical universe or the germs of greed and economic selfishness which are more numerous and harmful to man and his social institutions than the torpedoes of the submarine, the bombs of the latest aircraft, or the bullets of the most modern machine guns. This is the sort of "social literature" which is needed everywhere and for all stages of the educational process from the kindergarten to the college. A little of it has penetrated the colleges and the universities in the last generation but for the most part that is too late to have the maximum molding effect in the choice of a vocation. The choices are usually made before one gets to college, and then there are so many that never go to college who stumble blindly into vocations that just turn up and never satisfy the real longing of the soul. It is high time that the effort was made, especially in these days of voca-

tional education and so-called vocational guidance in our public school systems, to bring this material to the high school and to adapt it to the atmosphere and curriculum of secondary education.

It is not the sentimental appeal or the motive of self-sacrifice which in the past has played so large a part in recruiting the professions of teaching and the Christian ministry, that the author relies upon chiefly in his call to social service. Strangely enough Mr. Moore passes over very lightly both of these professions in his emphasis upon the larger social vocations. Perhaps he thought they did not need further emphasis, or that they are hardly up to the highest standards demanded by the modern social spirit. It is rather, and very properly, the wonderful vista of conquest that he takes as the more positive note of appeal. The modern sanitarian, the economist-administrator and the business man armed with science and girt about with the social values of invention, are rather the types of the ideal. These furnish the incentive to endeavor which can only be successful in proportion as it is unselfish and breaks down whenever transmuted into mere personal gain or arbitrary and unsocial power.

In this pioneer effort Mr. Moore will receive

the thanks and co-operation of thousands of teachers and parents for whom he has merely pointed the way to a new method of attack and to new resources of information and inspiration in the vocational training and guidance of young boys. He would doubtless be the first to admit that he has merely scratched the surface of the vocational experiences of typical men in many walks of life. He will also be the more eager to welcome that growing record which others imitating his example will make of the incidents of the common everyday life about us which reflect the true social spirit of America.

SAMUEL MCCUNE LINDSAY.

NEW YORK, *May 15*, 1917.

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THE YOUTH AND THE NATION

THE YOUTH AND THE NATION

A GUIDE TO SERVICE

CHAPTER I

THE FIGHTING STRENGTH OF YOUTH

When the German army was invading Belgium and had reached Liege, a Belgian youth of seventeen named Van der Bern was placed in charge of a patrol of twenty men for reconnoitering outside the city. On the night of August 5, 1914, he had been out with his men for twenty-five minutes, when they unexpectedly came upon a group of about fifty Germans. The surprised Belgians began to flee, but Van der Bern shouted, "A moi!" and ran fearlessly towards the Germans. The others responded and together they hurled themselves upon the enemy. The odds were overwhelmingly against them and in a few minutes Van der Bern was left with only two companions. In thirty seconds these two fell. With almost superhuman effort, the boy got them back to

safety, but not before two German bullets had struck him. He placed his comrades in the care of the Red Cross, went to his superior officer and reported the engagement. Then he fell in a faint.

In an action in Russia near Ivoff, a company of Russians in a trench was surprised by a large body of Austrians. A murderous fire was concentrated upon them. Whenever a Russian hat was seen, it was instantly perforated with bullets. The Russians were able to do but little. They soon ran out of ammunition. The officers in charge called for a volunteer to make an attempt to bring reinforcements from the Russian lines. The Austrians were firing from a distance of only three hundred paces; the risk was great. A youth named Nicholas Orloff responded. As soon as he started, the fire of the Austrians was turned full upon him. He was shot. Wounded as he was, he crawled forward until he reached the Russian position. Reinforcements were sent and his companions were saved. Nicholas Orloff was awarded the Cross of St. George—the highest Russian military decoration.[1]

When the Italian government in July, 1915, issued an order forbidding the acceptance of volunteers under eighteen years of age, says a dis-

patch from Lugano, there was great disappointment among sixteen and seventeen year old boys. When they had to give up their arms and uniforms, many broke down and wept.[2]

In American wars thousands of brave youths have enlisted and their heroism is still remembered. In the War of 1812, David Farragut, when but a boy, distinguished himself in a bloody battle with the English; and we are still thrilled by the youthful exploits of John Paul Jones, Ethan Allen and Commodore Perry.

Soon after the outbreak of the Great War, many American young men, though their own country had not yet become involved, enlisted in the Canadian and French armies. One of these was Victor Chapman. When the war broke out he was studying in Paris. He immediately entered the Foreign Legion and later joined a group of young Americans in the aviation service of France. On one occasion, Chapman, wishing to gratify a wounded comrade's desire for an orange, obtained a small basket of them and set forth in his aeroplane for the hospital where his friend lay. While on his way, he discovered several black spots against the sky indicating an engagement between French and German aircraft. Chapman imme-

diately dashed to a great height, put his machine gun into action and brought down two German aeroplanes. Then one of the Germans found his mark and Chapman plunged lifeless to the earth. Victor Chapman combined in his life young and tranquil gayety with decision, energy, and character. The venerated French philosopher, Emile Boutroux, said of Chapman in the Paris *Temps*, "He was duty incarnate; disdaining all danger, he dreamed only of doing his utmost in a useful task." [3]

To many youths in the Great War have come opportunities for heroic action; and to most soldiers at the front has come the excitement of the charge. To the rank and file, war brings also the drudgery and monotony of camp life and the sordidness of life in the trenches. Bullets may be faced with courage. It is the mud and water, the vermin, the stench, the weariness, the enforced inactivity that try men's souls.

Yet the youths of every nation always have been ready; and however unexpected have been the drudgery, monotony and hardship, they have met them cheerfully and courageously. Aroused by patriotic emotions, they have gladly left loved ones and the comforts of home in order that they

might fight for their country. *The best fighters of every nation have been its youths.*

In attending to military warfare, however, the youths of America have overlooked enemies within our borders more dangerous than menacing armies. They have failed to notice that disease, crime and poverty have been causing destruction more serious than the devastation of war. The number who died of typhoid fever in the United States in 1912 probably exceeded the number killed in six of the greatest battles of the Civil War; [4] crime, as we shall see, causes a vast amount of suffering and poverty undermines the strength of the whole nation.

In times of military warfare it is especially important to combat these internal enemies, because they sap the energies of the youth—the nation's best fighters. Only as we are successful in overcoming our internal foes, can we be in condition for other wars. In 1916 and 1917 the men and boys of the United States were in a deplorable state of unpreparedness. Their physical unfitness was shown by the small proportion of applicants admitted into the regular army. During the first fifty-eight days of the campaign for recruits which began in March, 1916, *four out of every five*

were rejected because they were physically unfit.[5] Every year thousands of men and boys are incapacitated for military service through injuries sustained in industry; [6] other thousands are weakened by dissipation and disease; [7] an army of youths may be found at all times in our jails and prisons, useless as fighters and a source of expense to the nation; thousands of boys and men are being weakened through lack of sufficient nourishment due to poverty.[8]

In times of security from external foes, the nation should seek to direct the skill of its army and the fighting strength of its entire body of young men into the warfare against poverty, crime and disease. This is a warfare which must be waged incessantly. The fighting seldom will be dramatic. Most of it will be as monotonous as life in a military training camp. Only a few men will be called upon to die in action. Many will be required to render a more difficult service. They will be called upon to live for their country, giving full years of active service, struggling against discouragement and grappling with intricate, baffling problems.

Alike in times of great national crises and in periods of constructive activity, the young man

must consider thoughtfully what his duty to his country is and what patriotism means. To wear a little flag in one's button-hole, to march in a parade, to applaud the manœuvers of battle-ships on the moving-picture screen, to sing "My Country, 'Tis of Thee" with fervor—these things in themselves are but empty forms. To have value they must be accompanied by a love of country so strong that it demands expression in some substantial service.

Men may serve the nation by fighting in army or navy. They may render service which is as important, by taking part in the warfare against the nation's internal enemies. Young men always are eager to defend their country from its foes without. They will be eager to protect it from enemies within our gates when they realize that these enemies are a greater menace. If the United States is to survive as a great nation, and if civilization is to advance during the next quarter century, the nation's youth must wage with vigor and persistence this warfare against disease, crime and poverty.

CHAPTER II

ENEMIES OF THE NATION

EVERY man is familiar with the lives of one or more military heroes, with the campaigns they have waged and the battles they have lost and won. Their lives have been an inspiration. Let us now consider the warfare against crime, disease and poverty and a few of its heroes. We shall find that it is a warfare demanding energy, endurance, determination and courage of a high order, and a high degree of intelligence.

These ancient foes of mankind—disease, crime and poverty—manifest themselves in many different social evils. Let us look at the devastation and suffering which they cause.

Disease.—In July, 1916, there were mobilized in New York City, the forces of nation, state and city for one of the biggest battles to save human life that has ever been fought. A million babies were threatened with a mysterious disease, called infantile paralysis. In a few weeks, there were thousands of cases and hundreds of deaths.

Health Commissioner Emerson of New York City, with the consent of the police department, called out New York's 10,000 "home guards"—citizens trained for co-operation in crises—to aid in enforcing sanitary measures. Deputy Surgeon General W. C. Rucker of the United States Public Health Service established a complete laboratory and an administrative force of public health servants to help the city health officers.[9] By September, the epidemic seemed to have run its course. The means of transmission, however, has not been ascertained, and the conquest of the disease has not yet been achieved.

In the United States, there are probably at all times about 3,000,000 persons seriously ill, and every day 1700 unnecessary deaths.[10] Of the 20,000,000 school children in the country to-day 2,000,000 will die of tuberculosis (consumption) if they continue to die at the present rate.[11] If a single health officer were required to take the names of these doomed children as they passed through his office at the rate of one a minute, ten hours a day, seven days in the week, the task would take over nine years.

England and Germany protect their citizens by health insurance. The only great industrial

country without such protection for its people is the United States.

Systematic fights against infantile paralysis, typhoid fever, tuberculosis and other diseases are waged with vigor from time to time; a few have given their lives in fighting them. A well organized warfare against disease is developing. When physicians adopt more vigorous methods and attack disease in its many breeding places instead of waiting for it first to attack human lives, great victories will be won by science and much human suffering will be prevented.

Feeble-mindedness.—In 1803, Martin Kallikak, Jr., a feeble-minded man, married Rhoda Zabeth, a normal woman. They had ten children and from them have come not less than four hundred and seventy descendants. Among these ten children and their descendants were the following:

143 feeble-minded persons.
36 illegitimate children.
33 sexually immoral persons, mostly prostitutes.
24 confirmed alcoholics.
3 epileptics.
82 children who died in infancy.
8 persons who kept houses of ill fame.
3 criminals.[12]

Feeble-mindedness constitutes a serious menace to society, for it is one of the chief causes of crime, prostitution, alcoholism and poverty. Many of the feeble-minded are unable to hold positions in industry; they can support neither themselves nor their families. Feeble-mindedness is transmitted from generation to generation. If both parents are feeble-minded the children are almost sure to be feeble-minded; if only one parent is defective, feeble-mindedness is likely to show in either of the next two generations.

There are from 300,000 to 400,000 feeble-minded persons in the United States.[13] In other words, there are virtually as many feeble-minded persons in the country as there are students in the colleges and universities. Sociologists are seriously considering what can be done safely to prevent the feeble-minded from reproducing themselves.

Juvenile Delinquency and Crime.—A Chicago jail was full of the confusion of curses, screams, groans and obscenity. "It's a dull night, but noisy," said the patient turnkey. Suddenly two figures appeared outside the entrance, one was a big policeman, the other, a boy of seventeen, short and slender.

"Have you got room for our young friend here?" asked the officer with a grin, as the turnkey swung open the heavy door. The boy's face was pale and his eyes had a look of terror in them.

"Please don't lock me up, mister," he pled.

"Haven't you got some friend who'll go your bail? How about the man you work for?" asked the turnkey.

"Oh, no! If he knows I'm pinched, I'll lose my job. I don't want nobody to know."

"We'll give you the best we've got," said the turnkey. "Come along."

He opened a cell door and the boy went falteringly in. There were two others in the cell, one a dope fiend and the other a youth charged with picking pockets. The dope fiend made room for the boy on his wooden bench. For fourteen hours, they were confined there together. Now and then, the boy would fall to sleep only to be awakened by the hideous screams of a prisoner with delirium tremens. Occasionally the dope fiend leaned over and talked with the boy in low tones. Later in the night he began to suffer from lack of his drug; presently he dropped to the floor; his head fell back and his eyes rolled wildly. All night long, at frequent intervals, there were outbursts of

drunken profanity as groups of new prisoners were received and put into cells.

In the morning, the boy was taken in a patrol wagon to the boys' court. It appeared in court that, while riding his bicycle, he had run accidentally into a child. He had stopped immediately, had picked up the child and had taken it to its mother. This was his crime. Because of it, his self-respect had been assaulted; he had been exposed to both physical and moral disease; he had heard more profanity and vulgarity in one night, than most boys hear in a year.[14]

Conditions in many city police stations are bad; in county jails they are worse. Some are underground, as were the dungeons of the dark ages. In some cases, the cells are overrun with vermin and rats. In many county jails, no attempt is made to keep boys separate from adult murderers, perverts and other criminals. A large proportion of those detained are innocent.[15]

Many men leave state prisons worse criminals than when they came. Said one man, "I will tell you how I felt at the end of my first term. I hated everybody and everything, and I made up my mind I would get even."

The greatest crime in the United States is the

wholesale manufacture of criminals. Many of our prisons, instead of reforming men who have made bad beginnings in life, have been making hardened criminals out of them. Often, when released, they associate with youths who are just getting out into the world and pass on to them the lessons in crime they have learned while in prison. What should we say of a hospital that released most of its patients uncured to go out into the community and spread disease broadcast? [16]

There were probably not less than 100,000 children before juvenile courts in 1910. Of these, over 14,000, most of them boys, were committed to reform schools and similar institutions.[17]

Juvenile delinquency tends to become more serious in times of war. In Berlin in 1915 there were twice as many crimes committed by children as in 1914. In England, in 1917, juvenile delinquency had increased at least 34 per cent since the war began.[18]

The development of home economics and other movements which tend to strengthen the home life will prevent much delinquency; so, too, will the promotion of supervised playgrounds, gymnasiums and swimming pools, social centers and club work for boys and girls in settlements and religious institutions.

On January 1, 1910, there were 111,498 prisoners confined in the prisons, penitentiaries, jails and workhouses of the United States.[17] If all these prisoners were transferred to one institution, an area of over seven square miles would be necessary for the building and grounds.

Pioneers in prison reform have been working for years. Society now is learning that the criminal is a sick man mentally and that the prison ought to be his hospital. To treat him as a sick man is less expensive in the long run and it is far more humane. Public officers are beginning to see this. Selfish interests, prejudice and ignorance, are giving way to enlightened public opinion. The fight for prison reform has begun.

The Evils of Immigration.—On Wednesday, January 5, 1916, several thousand men employed by the Youngstown Sheet and Tube Company, in East Youngstown, Ohio, struck for an increase in wages. On Thursday there were a few signs of disorder. On Friday, thousands were on the streets, and many were drinking. A large group were massed near a steel bridge which constituted the main entrance to the company's plant. This bridge was in charge of uniformed guards employed by the company. There were signs of hostility between

the guards and the strikers, then some of the strikers started onto the bridge toward the guards. According to one report, the guards advanced and fired; the strikers retreated until they came to a pile of bricks. Using these for ammunition, they pressed back against the guards. A general riot of destruction followed.

The saloons were raided, and their doors and windows broken. The rioters obtained dynamite, threatening, as they said, "to blow East Youngstown to hell!" They tried to burn the enemy's plant, and they succeeded in setting fire to the business section of the town and assaulted the firemen who tried to fight the flames. Eight were killed and others were wounded; four complete city blocks were destroyed at a loss of $500,000 to $1,000,000. The next morning the militia arrived and quiet was restored.

What was the cause of this warfare? The oppression of the workers was one cause; the saloon was another. An important cause was the utter failure on the part of East Youngstown to Americanize its foreign-born population. East Youngstown has a population of 9,700, most of whom are Poles, Lithuanians and Serbs. Of these, less than five per cent are registered voters. There were

Air Shaft Opening of a Six-story Tenement in New York

People live four stories below this roof. All the light and air they get comes through this slit. This kind of construction is prohibited in new buildings.

nineteen saloons, and not a church of any kind in the town. There were no night schools. When the Superintendent of Education was reproached with this fact, he replied that the Board of Education had refused to give a dollar "for teaching foreigners." [19]

In cities and towns throughout the Middle West and the East, there are large groups of foreign-born people. Over one-quarter of the foreign-born in Buffalo, Cleveland and Milwaukee, in 1910, were unable to speak English.[20] Many are ignorant of our customs. They are underpaid and shamefully abused. They cause serious trouble in industry.

In the lower east side of New York City, dwell 500,000 human beings, most of them immigrants. This is a population greater than that of Utah or Montana. In 1910, there were over 10,000 tenements with "air-shafts" furnishing neither sunlight nor fresh air.[21] A child living its early years in dark rooms without sunlight and fresh air grows up anæmic, weak and sickly like a plant grown in the dark. It is handicapped in school, in industry, and in all of its activities. Strong nations are not made of such material.[22]

During the year ending June 30, 1914, a million

and a quarter persons came to the United States from foreign lands.[23] This number was equal to the population of the entire state of West Virginia in 1910. Of all the problems before the people to-day, the problem of Americanizing the immigrant is one of the most acute.

The public schools of the United States are doing admirable work towards the Americanizing of immigrant children. The public schools of many cities also conduct night schools for adult immigrants. Cleveland, Ohio, and other cities are making systematic efforts to educate adult immigrants in the responsibilities of citizenship. The effort must be extended.

Commercialized Prostitution.—A girl of twenty-two years married a man of twenty-six. About a month after the wedding, the bride was confined to her bed with severe suffering and fever. She was taken to a physician who discovered that she had gonorrhœa (clap). This wrecked her health and made her incapable of bearing children. Careful treatment produced but slight improvement, and finally a surgical operation was performed. This improved her health, but she was never able to have children. The husband admitted that he had contracted a "mild gonorrhœa"

years before, but had considered himself cured. An examination showed the germs of gonorrhœa in him.[24]

Thousands of girls become the innocent victims of men who have failed in their youth to recognize the seriousness of illicit sex relations. Hundreds of women become invalids for life; hundreds remain childless; other hundreds give birth to children who soon become blind or who remain defective in other ways all their lives.

While the guilty husband generally acquires disease from a prostitute, this does not mean that she is primarily responsible. The prostitute, in the first place, is often the innocent victim of men. After girls take their first few missteps, their downfall is rapid. They become outcasts, and are accepted only in the society of their kind. For a short time, the prostitute's life may be a gay one, but only for a short time. It soon becomes a hell on earth. Hundreds of girls are sacrificed to satisfy the lust of men. Men are largely to blame for prostitution and for the infection of innocent women and children.

Though the guilty man may suffer less than the innocent woman and child whom he infects, these diseases in men are serious because they render men

unfit for either civil or military service. According to a recent report of the War Department, probably one man in five of the class from which recruits are drawn for the regular army suffers from syphilis.[25]

In many cities, prostitution still is permitted as a business. It brings in thousands of dollars in profits to property owners, keepers of bawdy-houses and liquor dealers. Various regulative methods have proved ineffective. The red-light district is a plague spot, from which are spread two vile and terrible diseases.

The work of recently organized Social Hygiene Societies is focusing the attention of hundreds of high-minded men on these problems. Sex education and the enforcement of proper laws are being advocated. It is believed that much can be done to reduce prostitution and venereal disease. Though an encouraging beginning has been made, much more will have to be done, if the women and children of the United States are to be safe.

Liquor and the Saloon.—That alcoholic liquors cause much disease, crime and poverty is known by many high school students. The United States spends annually $1,750,000,000 for liquor. This

BOYS WHO WILL NEVER SEE

These children are the innocent victims of gonorrhoea

amount of money is almost beyond the grasp of the mind. It would build twelve hospitals in each of the forty-eight states in the Union at a cost of $600,000 each, twenty colleges in each state at a cost of $1,200,000 each, 300 recreation centers with gymnasiums and swimming pools at $500,000 each, and there would be left over, $102,400,000 to promote industrial education.[26]

During recent years, the warfare against the saloon has been achieving success. At the beginning of 1916, nineteen states had voted out the saloon. Reverses will doubtless come and there will be many hard fights before this evil traffic is finally destroyed. The success of prohibition in war time should hasten the coming of permanent prohibition.

The Disasters of Industry.—In November, 1909, fire broke out in a coal mine at Cherry, Illinois. There were 500 men in the mine at the time; of these, 124 escaped. Then the shafts had to be sealed in an effort to smother the flames. For days, the wives, children and friends of the entombed miners waited in fearful suspense. The militia were called. They formed a human line around the mouth of the shaft to keep back the sorrowing throng as it pressed towards the pit

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where their loved ones were imprisoned. Miners who had escaped threatened to seize the shaft.

As soon as it was possible to make a descent into the mine, a party of firemen from Chicago led by three graduates from the Columbia University School of Mines went down in the cage and for a night and a day, three hundred feet underground, they fought the flames. No sign of life was seen; the state mine inspectors gave up all hope and left the field. At last, the rescuers reported that they had discovered living men who had walled themselves in from fire and gas. Twenty were saved. For seven days they had faced the horrors of hell. Three hundred were found dead. They sacrificed their lives in the coal industry; and the widows and children of most of them were left dependent on charity.[27]

In December, 1907, 344 were killed at the Monongah mines in West Virginia, and 228 at Jacob's Creek, Pennsylvania. The waste of human life in industry is appalling. Men, women and children are poisoned, maimed for life and killed. Human life in America is cheap. There are 35,000 killed every year in the industries of this country and 700,000 injured.[28] Each one of us enjoys the comforts of life because of the risks taken by the

workers in industry. Can we comprehend these figures? They mean that *every day in the United States nearly one hundred are killed in industry and nearly two thousand are injured*—that one man is killed every fifteen minutes, and that one is injured every minute, twenty-four hours a day.

Systematic efforts are being made to protect the worker in industry. Employers are now being held liable for accidents, safety devices are being installed, industrial insurance is being provided by law. The "Safety First" movement is proving effective. The slaughter continues, however, and hard work must be done before the workers will be reasonably safe. Every new industry as it springs up will present new problems.

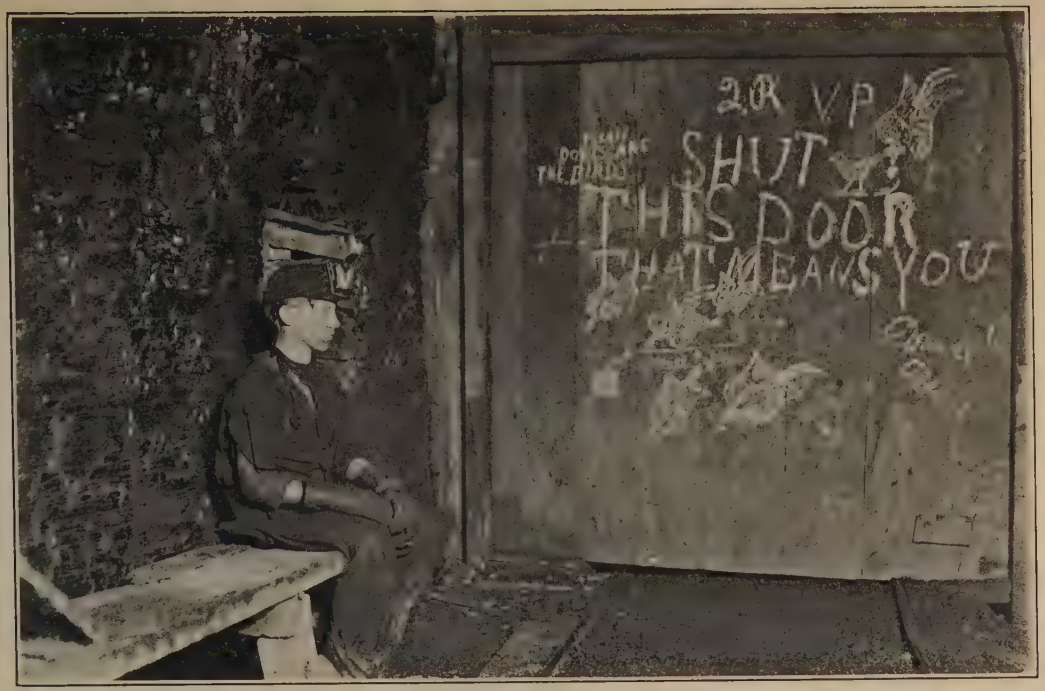
Child Labor.—On an early winter morning long before the sun was up, two little girls, Mary and Jane O'Connor, plodded along a Vermont mountain road. Each carried a dinner pail. They were spinners bound for the cotton mill. One was fifteen years old; she had worked three years. The other was fourteen; she had worked two years. They had got up at four-fifteen in the morning, and had walked two and a half miles to the mill, because they could not afford to ride. Each earned three dollars a week. In the mill where these children worked,

eighteen out of fifty employees were children from eleven to sixteen years of age.

The law in each of the New England States forbids the employment of children under fourteen except under exceptional circumstances. But laws are sometimes violated. The mill owner may prefer children to adults; child labor is cheap; children are docile; they seldom demand higher wages and shorter hours. The earlier the child goes to work, the more like a machine it becomes. If the little body soon wears out, if the child is seriously injured or killed, many mill owners seemingly do not care. There are other children ready to take its place.[29]

In the United States, nearly two million children between the ages of ten and sixteen are employed in various gainful occupations. A procession of them advancing at the rate of one per minute day and night would require nearly four years to pass a given point.[30]

In times of war, children constitute the second line of national defense. If they are taken from school and required to work long hours in field or factory, if they are underfed, if they are not guarded as the nation's choicest assets, when they are needed later, they will not be prepared and the nation will suffer.



THE TRAPPER BOY WHO WANTED TO GO TO SCHOOL

This boy is fifteen years old. He has worked for several years at 75 cents a day, ten hours a day

Thousands of men and women throughout the land are interesting themselves in the cause of the children who toil. A definite campaign is being waged against the employment of children. It is a campaign of education, and a campaign for better laws. In 1916, an important battle in the campaign was won when Congress passed a law prohibiting industries which employ children below certain standards from shipping any of their products into other states.

Women in Industry.—Grace Brown, a saleswoman, had been at work twelve years. Though earlier in life she had earned as much as twelve dollars a week in a knitting mill, the long hours and unsanitary conditions had broken her health and she was now getting six dollars and had given up hope of advancement. She lived in a furnished room with two other women, each paying one dollar a week rent. She cared nothing for her fellow lodgers, but stayed with them to keep down expenses. She cooked her breakfast and supper in this crowded room at an expense of $1.95 a week. She said that her "hearty" meal was eaten in a restaurant at noon; for this she paid fifteen cents. Her entire expenditures for the week were: Lodging, $1.00; board, $1.95; lunches, $1.05; insurance,

$0.21; clothing, contributions to church, occasional carfare and other expenses, $1.79; total, $6.00. For fifteen years she had given freely all her energies to industry. Now she was thin and worn from hard work and severe economizing, though she was only thirty-five years of age. Miss Brown praised the firm for which she worked for generosity in many of its policies; but she felt profoundly discouraged in not being able to make enough to enable her to live more decently.[31]

Grace Brown's wages were six dollars a week. What does this amount of money mean? To many, it means three theater tickers, gasoline for a week, a pair of shoes, or the cost of an evening at bridge. To thousands of girls and women it means that every penny must be carefully guarded. If more food is needed than the regular meager allowance provides, it must be bought with the money that should go for clothes. If it is necessary to buy a new waist to replace the old one at which the forewoman has glanced reproachfully, it may be necessary to go without lunches for several days. Room rent must be paid regularly. And behind it all lies the chance of losing one's position in a slack season.[32] Six dollars a week is the wage not merely of a few women. *Probably*

two-fifths or more of the women wage earners in the United States earn less than six dollars a week.[33]

In many cases, not only are the wages low; the working day is long, often ten hours and longer. To hundreds of girls, this means weakened vitality, ill-health and disease. They are later unable properly to fulfil the duties of motherhood. Their children may be handicapped from birth.

Hundreds of men and women, familiar with the conditions, are attacking these evils with vigor. The public conscience is being awakened. Massachusetts, Wisconsin, Oregon and a few other states have passed laws setting a minimum wage for women workers; and many more laws are needed.

CHAPTER III

MORE ENEMIES

We have considered several distressing manifestations of disease, crime and poverty. We must now turn our attention to evils which, in the opinion of many economists, are more fundamental.

Unemployment.—"Frank A. Mallin went to the central police station Wednesday night and asked to be locked up on a charge of vagrancy. He said he had been conducting an unsuccessful search for work for so long that he was sure he must be a vagrant. In any event he was so hungry he must be fed." [34] Incidents similar to this, reported by a San Francisco newspaper, have not been uncommon during the past few years.

"One family, in which the wife was soon to become a mother, had not a scrap of food in the house," reported the Detroit Board of Commerce, in the winter of 1914–15. "Two children had gone two days without food. The father was out of work." [35] One man for the sake of temporary relief advertised to sell to a physician "all right and title to his body." [36]

Two hundred and fifty men were found huddled together in four dark rooms of an employment agency, where they had to stand all night, because if they lay down or sat up, some would have to be turned out.[37]

Sometimes one hears it said that the unemployed can get work if they want it. While it is true that there are professional tramps and others who do not want work, these do not make up the great army of the unemployed. Such sweeping remarks simply show how ignorant are the men who make them. It is foolish to make such statements, when often there are ten men for every available job. Recently in Philadelphia 5,000 men answered an advertisement for 300 workers at the Philadelphia Ship Repair Company's yards. In Hartford, 700 men and women refused to leave the gate of a tobacco warehouse which employed only twenty-four of the entire number. In Atlantic City, 500 unemployed responded in a mad scramble to a notice for fifty men to do construction work—it was necessary to call the police.[38]

In unemployment, we have a most singular social phenomenon—thousands of strong, able-bodied men wanting work, but unable to get it, while thousands of their women and children suffer for

the products of their labor. Idleness is demoralizing to an individual, and an idle nation inevitably drifts towards degradation.[39]

According to the 1900 Census, there were over 735,000 wage earners who lost from seven to twelve months' time during the preceding year.[40] Three-quarters of a million men is a large number. They would fill a city of the size of Boston or St. Louis without leaving any room for their wives and children. Yet every one of them was out of work more than half a year. Later figures for the entire country are not available, but, as is well known, conditions were much worse during the winter of 1914–15; nearly a half million were unemployed in New York City alone.[41]

Men have hardly awakened to the seriousness of unemployment. It presents a baffling problem. A few, however, are attacking it with determination. Federal and state employment agencies are endeavoring to distribute the workers more evenly. The co-operation of employers is being sought. A beginning has been made, but only a beginning.

If during war, and if during unusually good times, there is plenty of work for all, we cannot assume that the problem has been solved. It will recur until an adequate remedy has been carefully

worked out. The problem presents a challenge to our ablest young men.

Rural Poverty.—A frail little woman with faded eyes and broken body gave testimony in the spring of 1915 at Dallas, Texas, before the United States Commission on Industrial Relations. Her dress, the best she had, was faded with many washings. Her body quivered with nervous tension. The crowd listened eagerly as she told her story in her weak, thin voice.

"Do you work in the fields?" she was asked.

"Yes, ma'am."

"And do you do the housework?"

"There ain't no one else to do it."

"And the sewing?"

"Yes."

"Did you make your sun-bonnet, too?"

"Yes, ma'am. I make all the clothes for the children and myself."

"Do you make your hats?"

"Yes'm, I make my hats. I only had two since I been married."

"Only two hats?"

"Yes'm, two."

"And how long have you been married?"

"Twenty years."

"Do you do the milking?"

"Most always, when we can afford a cow."

"What time do you get up in the morning?"

"I usually gits up in time to have breakfast by four o'clock in the summer time."

"And after breakfast?"

"In choppin' and pickin' time, I work in the fields."

"Do you cook the dinner?"

"I generally leave the field at eleven o'clock to get dinner ready."

"What do you do after dinner?"

"I most always goes back to the field."

"And then you get supper too?"

"Yes'm, and do up the dishes. Then I try to do what sewing has to be done."

"Do you have many social gatherings in the country?"

"Not very often. We usually have church once a month."

"Are there any libraries in the communities in which you have lived?"

"No'm."

She was the wife of Levi Stewart. Together they had wandered over parts of Arkansas and Texas. Life had been a dreary struggle. They

were seven hundred dollars in debt and had no land of their own. In order to have "hands" for picking cotton, they had tried to raise a large family.[42]

The neglect and oppression of the farmer constitutes a grave social evil. People are urged to go "back to the farm," when economic conditions in the country do not permit many to make even a comfortable living. Though most farmers are sure of sufficient food, many do not get much additional income. In a favored county in New York, the average income of farmers is $423 per year.[43]

Farm land is being held at higher prices than most men are able to pay for it. The farmer, in many places, is being unjustly taxed. It is difficult for young men without capital to start life on a farm of their own. An increasing proportion of farmers are tenants.

Pests often prevent profits; poor roads make marketing difficult; and when the farmer is ready to sell his crop, he is often at the mercy of commission merchants. He must accept what they will pay or nothing at all.

Many farmers are isolated, and their lives are lonely. In many communities, their schools are inefficient, and their churches are unattractive.

The farmer's wife often must work even harder than the farmer.[44] Thousands of farmers toil from morning to night and are utterly unable to make headway against the drudgery and sordidness of their existence.

In recent years, efforts have been inaugurated to remedy these evils. The Department of Agriculture of the Federal Government has done much. The Federal Rural Credits Law, passed in 1916, will probably make it possible for many farmers to borrow money at reasonable interest and make better progress. State legislatures are considering bills in the interest of the farmer. Where scientific agriculture is being applied, there is dawning for the farmer a better day.

Poverty in the City.—Walter A. Wyckoff, a professor in Princeton University, lived for long periods as a laborer in order to learn the facts of industry at first hand. At a factory gate he heard a man applying for a job. At home were an old mother, a wife and two young children. The man had got jobs off and on through the winter in a sweat shop and had made just enough to keep them all alive. "The boss had all but agreed to take him," Mr. Wyckoff writes, "when, struck evidently by the cadaverous look of the man, he told him

to bare his arm. Up went the sleeve of his coat and of his ragged flannel shirt, exposing a naked arm with the muscles nearly gone, and the blue-white, transparent skin stretched over sinews and the outlines of the bones. Pitiful beyond words was his effort to give a semblance of strength to the biceps which rose faintly to the upward movement of the forearm." The boss sent him off with an oath and a contemptuous laugh.[45]

The New York Journal reported the following news item: "On a pile of rags in a room bare of furniture and freezing cold, Mary Gallin, dead from starvation, with an emaciated baby four months old crying at her breast, was found this morning at 513 Myrtle Avenue, Brooklyn, by Policeman McConnor of the Flushing Avenue Station. Huddled together for warmth in another part of the room were the father, James Gallin, and three children ranging from two to eight years of age. The children gazed at the policeman much as ravenous animals might have done. They were famished, and there was not a vestige of food in their comfortless home." [46]

A laborer in New York asked a question that was not answered at the time and has not yet been answered. He was out of work and said he

would take a job in the subway at one dollar and fifty cents per day, as he could find nothing else. He had a wife and three children under twelve years of age.

"I'll take the job," he said, "but how in hell is a man to support his family on a dollar and a half a day, tell me that?" [47]

Working six full days a week for an entire year, he would earn $468. According to the weight of authority, the low limit of a living wage for cities of the north, east and west for a family of five is $650. This estimate is based on a purely physical standard—"a sanitary dwelling and sufficient food and clothing to keep the body in working order. It is precisely the same standard that a man would demand for his horses or slaves." What is a man to do who can't possibly earn over $468 in a year, when the very least he can live on decently is $650 a year? [48]

A certain writer, well known for his graceful style, has said that the poor remain poor because they show no great desire to be anything else. Those who make such statements show their ignorance of conditions. Thousands work from morning till night, year after year, at the full stretch of their powers, in an effort to attain some

degree of comfort. Yet the odds are against them. They are miserable. Alfred Marshall, the English economist, calls attention to the large amount of genius lost to the nation, because it is born in poor children, where it perishes for want of opportunity.[49]

There are great groups of people who, throughout their lives, have insufficient food, clothing and shelter. They labor from childhood for the bare existence they are able to sustain. Savings for a rainy day, wholesome recreation, enjoyment of the world's achievements in literature and art are out of the question. Says Thomas Carlyle: "It is not to die, or even to die of hunger, that makes a man wretched; many men have died; all men must die. . . . But it is to live miserable we know not why; to work sore and yet gain nothing . . . it is to die slowly all our life long, imprisoned in a deaf, dead, Infinite Injustice" [50]— this is the essence of poverty.

Suppose that a college youth were thrown entirely on his own resources with a young wife and three little children and he found he was unable to make enough to provide a sanitary dwelling for his family and sufficient food and clothing to keep their bodies in good working order. Suppose

he couldn't provide for his family the same standard of living one would require for slaves or for horses, what would he do about it?

There are not just a few men in this predicament. There are probably ten million persons in the United States living in poverty. In addition, there are probably five million dependent upon some form of public relief.[51]

In New York's secondary schools have been found 160,000 children who "show the stigmata of prolonged undernourishment." Poverty kills hundreds of children annually in the United States. If a foreign nation were to invade the country and kill a like number, millions would be spent in forcing a retreat.[52]

No single campaign ever will eliminate poverty. It is a result of ignorance, disease, low wages, unemployment, and other causes. A vigorous persistent warfare must be waged against all these evils, and a larger number must enlist.

The Luxury and Extravagance of the Rich.— There appeared in the daily newspapers of February 20, 1916, the following dispatch from Edensburg, Pennsylvania: "The Roman baths, the sunken gardens, cascades, pergolas, wide, rolling sweeps of green splotched with the rich coloring

$28,000 IS PAID FOR A SALT CELLAR

Gem of Ashburnham Collection Brings a Record Price at Christie's.

$30,500 FOR A TOILET SET

$500,000 IN GEMS ON MRS. LEEDS AT PANTOMIME BALL

Maxine Elliott a Statuesque Bluebeard Wife — Craig Wadsworth Appears in Persian Attire.

OMEN CAT OWNERS UNITE

M. E. O. W Club" Organized to Promote Show of Pedigreed

April 27, 1916

The "M. E. O. W Club" was organized Wednesday at the home of Mrs. R. P Kuine, 351 East Forty-eighth Street North. The club will be composed of thoroughbred cats ... by th

$80,000 FOR A HELMET.

Specimen of Art Bought by Widener, of Philadelphia.

New York, February 26.—P. A. B. Widener, of Philadelphia, it was announced to-day, has acquired the famous Morosini helmet, said to be the finest specimen of its kind, for ... of art dealers

COUNTESS SPENDS $50,000 TO HAVE EMEPEROR ONE DAY

Former Brooklyn Girl Makes Ready Lavishly When William

JEWELED CAT DINES OUT

With Her Owner Looking Ever So Well in a White Clawhammer.

The guests in the Summer dining room of the Waldorf-Astoria had their attention attracted last night by the appearance of a tall, slim, fair man in a white claw hammer coat and Panama hat, who carried a black cat wearing a diamond and ruby collar to the tble with him under his arm. He was accompanied by two ...

WOMEN SHOW PET DOGS IN WALDORF-ASTORIA

Sawdust Ring Laid Out for Judging in the East Room.

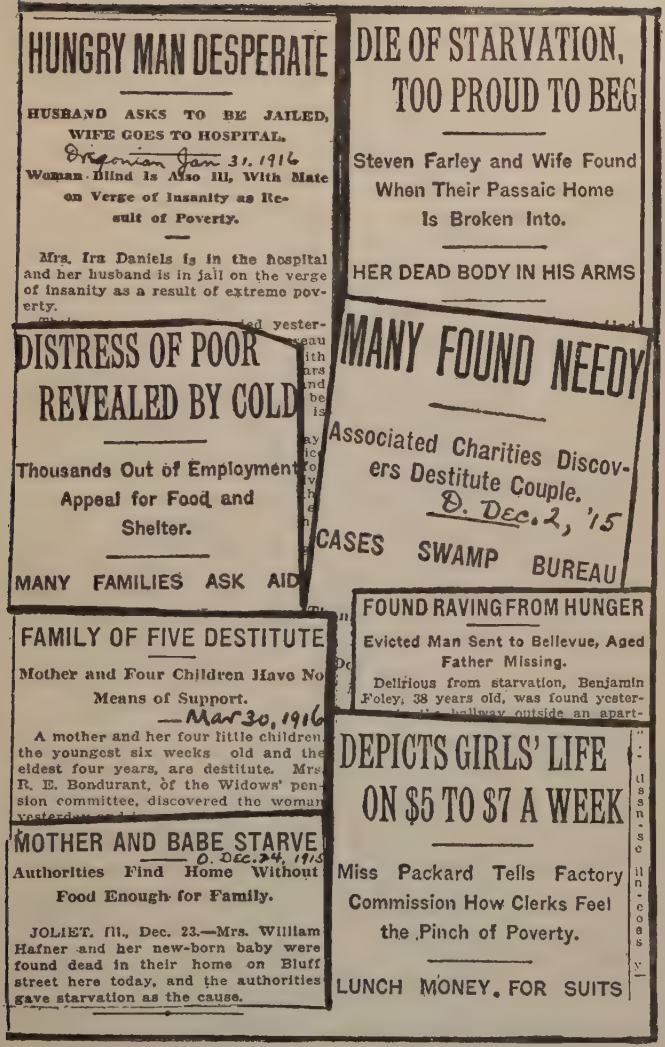
ELEVEN FIRSTS FOR LAWSON.

MORGAN PAYS $42,800 FOR BOOK AT HOE SALE

Competitive Bidding to the Last for "Le Morte D'Arthur," Translated from the French.

Adapted from a similar display in Harper's Weekly

"There are probably ten million persons in the United States living in poverty"



HUNGRY MAN DESPERATE

HUSBAND ASKS TO BE JAILED, WIFE GOES TO HOSPITAL.

Oregonian Jan 31, 1916

Woman Blind Is Also Ill, With Mate on Verge of Insanity as Result of Poverty.

Mrs. Ira Daniels is in the hospital and her husband is in jail on the verge of insanity as a result of extreme poverty.

DIE OF STARVATION, TOO PROUD TO BEG

Steven Farley and Wife Found When Their Passaic Home Is Broken Into.

HER DEAD BODY IN HIS ARMS

DISTRESS OF POOR REVEALED BY COLD

Thousands Out of Employment Appeal for Food and Shelter.

MANY FAMILIES ASK AID

MANY FOUND NEEDY

Associated Charities Discovers Destitute Couple.

D. Dec. 2, '15

CASES SWAMP BUREAU

FOUND RAVING FROM HUNGER

Evicted Man Sent to Bellevue, Aged Father Missing.

Delirious from starvation, Benjamin Foley, 38 years old, was found yester-

FAMILY OF FIVE DESTITUTE

Mother and Four Children Have No Means of Support.

Mar 30, 1916

A mother and her four little children, the youngest six weeks old and the eldest four years, are destitute. Mrs. R. E. Bondurant, of the Widows' pension committee, discovered the woman

MOTHER AND BABE STARVE

D. Dec. 24, 1915

Authorities Find Home Without Food Enough for Family.

JOLIET, Ill., Dec. 23.—Mrs. William Hafner and her new-born baby were found dead in their home on Bluff street here today, and the authorities gave starvation as the cause.

DEPICTS GIRLS' LIFE ON $5 TO $7 A WEEK

Miss Packard Tells Factory Commission How Clerks Feel the Pinch of Poverty.

LUNCH MONEY FOR SUITS

—— "in the United States, the richest nation in the world."

of rare flowers and all the other luxurious, exquisite and expensive things that will surround 'Immergrun,' the new million dollar summer home of ———, which has been started here, will rival the glory of any other multi-millionaire's summer home in America. The baths, encased in plate glass, will cost $150,000, many times the cost of the Roman baths of Lucullus, the most luxurious Roman of them all." [53]

Recent New York newspapers report a "Pantomime Ball," at which one society woman wore gems worth $500,000, also the loss of a $15,000 muff by a New York woman traveling in London, and the sale of a set of dishes to ——— for $120,000 to adorn his $7,000,000 Fifth Avenue Mansion.[54]

While thousands of girls are working long hours in New York City at a wage insufficient to keep their bodies in good working order, while thousands of little children lack fresh air and a little space in which to play, "a tall, slim, fair man in a white claw-hammer suit" dines at the Waldorf-Astoria with a black cat wearing a diamond and ruby collar, and a former Philadelphia girl returns from Europe with a bulldog of ancient pedigree wearing a pink necktie and a ruby ring in its nose.[55] In a fashionable dog shop on Fifth Avenue in New

York, one may buy a dog's dressing table for $150, trouserettes, dressing gowns, silk-lined blankets, boots, stockings, manicure sets, woolen-lined muzzles and a variety of drugs especially prepared for dogs. One fashionable woman announced that her pet poodle, Spot, had cost her $17,500 for maintenance the previous year.[56] Flush times have led to extravagance and debauchery. The luxury of ancient Babylon was commonplace compared with conditions among certain rich classes in the large cities of the country.

The Inequitable Distribution of Wealth.—From earliest times, by fighting, toiling, inventing, migrating, organizing, man has been able to produce a constantly increasing amount of wealth. Man's first foes, the wild animals of the forest, were long ago conquered. Man domesticated cattle and made them a source of food supply. He learned to till the soil and got food from it. He invented machinery, and now he can produce in one hour food value which before required twenty-three hours of labor.[57] Before the Great War there was more wealth in the world than at any other time in history. Even to-day there is probably enough for all.[58] And yet in the United States, the richest nation in the world, misery is gnawing at the vitals

of society, hundreds of thousands lack the means to keep their bodies in good working order. In the minds of many, it is doubtful if the masses of human beings are any happier than the cave men who roamed wild in the forests thousands of years ago.

If there is enough for all, why must men suffer for lack of food? Many believe it is because of an unjust distribution of wealth. As the wealth of the world has increased it has become concentrated among a few. The careful estimates of W. I. King, Instructor in Statistics at the University of Wisconsin, indicate that over fifty per cent of the wealth of the United States is owned by only two per cent of the people.[59]

These owners of property have come by their wealth in various ways. Many have earned their wealth by honest, hard work. Some have acquired large fortunes by dishonest dealings. Many have inherited large sums of money. Others have become wealthy because they were keen enough to acquire large blocks of land in the center of young growing cities. As the city developed around their property, its value increased to many times its cost price.

According to economic principles, much of the world's wealth is created by society. A grocery

store in a desert would not earn money for its owner. It must be set up in a community of people who need food. This fact is so obvious that its significance always is not recognized. It is largely the community that makes a newspaper profitable for its owners. As a community grows, more persons buy newspapers, and as newspaper circulation grows, advertising sells for more money. So, also, as the population of a state increases, a shoe factory in the state becomes more valuable to its owners. A downtown lot would be worth but a few dollars without the business which society builds up around it. Particularly have wealthy men been dependent upon the labor of their employees. Without the workers to serve customers, set type, make shoes, and erect buildings, men with capital could not reap great profits.

There is a growing public sentiment against the concentration into the hands of a few persons of the wealth created in large measure by society. Steps are being taken which will enable society to get back for the use of all the people more of the wealth which it has created. This is done to some extent now by the income tax and the inheritance tax. In 1917, the Federal Government made a substantial increase in its income tax. In Cali-

fornia inheritances of $500,000 and over are taxed twelve to thirty per cent by the state.[60] Steps also are being taken which will prevent railroads and other monopolies from making over a certain rate of interest on their investments.

When a man in the meat-packing business amasses a fortune of $1,000,000 and dies, is there any good reason why his son should get all the money, while many of the ranch men who raised his cows and many of the workers who prepared the meat have not enough to keep their bodies in good working order?

Further tax reforms, higher wages in industry, profit sharing, and other reforms should bring about a more equitable distribution of the world's wealth.

Will the Nation Survive?—The evils here discussed have developed largely during the last one hundred and fifty years. Up to that time, man lived a comparatively simple life. Then began the age of machinery. Factories and mills were built. Great industries developed. During the last thirty or forty years, there have been more mechanical inventions than in all the rest of history. These inventions have brought vast economic changes, and have made more complex all

our social relations. To-day, when the general manager of a corporation in one city decreases his output, a machinist employed by another corporation three thousand miles away may be thrown out of work, his wife may be driven into industry, his new born babe may die from malnutrition, and his fourteen year old boy may go to the reform school for juvenile delinquency. The manufacturer thought (when he stopped to think) that the invention of machinery would increase wealth and improve living conditions. It is agreed that it has increased wealth; it is doubtful if it has improved living conditions.

The modern city has suddenly sprung up with its overcrowded populations, its armies of the unemployed, its crime, disease and poverty, and with its fabulous wealth, its luxury, and its debauchery. For hundreds and thousands of years man lived a simple life; now, a complex civilization has developed which man does not understand. Modern civilization has been likened to a huge intricate machine which society has created almost over night and which threatens to wreck its constructor.[61] Blind forces are at work which make thoughtful people uneasy.

Greece, Rome, and other civilizations rose to

eminence, endured for three to five hundred years, and then succumbed to decay from within and to their enemies from without. Our nation is only a hundred and fifty years old. Will it endure? Disease, crime, poverty, in their many manifestations threaten our survival. They are working insidiously. They are the nation's most dangerous enemies.[62]

CHAPTER IV

SHALL THE YOUTH ENLIST?

The young man will reflect upon the conditions that have been enumerated, if he is thoughtful and courageous. He will ask, why must there be so much suffering? What can be done to stop it? Can not the government do something? The most important question for him to ask is—"What am *I* going to do about it?"

"What shall be my attitude towards disease, crime and poverty,—the three great enemies of the nation? When I choose my career for life, what shall be my relation to those in distress? Shall I ignore the great social evils, or shall I enlist, in one capacity or another, in the warfare against them?" Of all questions before youth to-day, these are among the most important.

In facing the problem of a life occupation, the youth may assume one of four attitudes. First, he may frankly say to himself: My purpose in life shall be to make money; money will buy anything, all the pleasures of the world; and I will get all of it I can. Secondly, he may say: In these days of

competition when it is difficult to get desirable employment, my main purpose shall be to make a decent living. If I can make enough to enable me to live with a fair degree of comfort, this is all I ask. In the third place he may say: What I want is to get into something interesting. There is so much drudgery in industry, so many who do one irksome task from morning to night; if I can get into a line of work I can enjoy, I shall be satisfied. Finally, he may say: My purpose in choosing a life work shall be to find an occupation in which I may in some way and in some degree reduce human misery. I shall have to make a living, of course, in order to do efficient work; but with proper training, I shall have no trouble in doing that. My main purpose shall be to do *something* to aid in bringing to a successful conclusion one or more of the great campaigns against disease, crime, and poverty. Of these four possible attitudes which one should the youth adopt? Let us examine them further.

1. *Should an ambition to get rich be the controlling motive in life?*

A young man devoted his life to making money, and he succeeded. He became the richest man in Philadelphia, and when he died in 1831,

he had amassed a fortune of ten million dollars. He married a woman who subsequently lost her reason. He had no children; he was cold in manner and was disliked by his neighbors. His surroundings were mean and sordid; his great wealth brought him little comfort. Having no family when he died, he bequeathed his money to various public and charitable institutes, to servants and relatives, but while he was alive, charity seems to have had no place in his life.[63]

No thoughtful, mature person believes for a moment that this man was any happier than thousands of men to-day who are able to make a comfortable living on an income of fifteen hundred dollars a year. A man with an income of $600 a year can multiply his comforts beyond all calculations by doubling his income. A man with a $1,200 per year income can increase his comfort by doubling the amount. As the income grows larger, however, a point is soon reached, after which the increase of comfort grows less. A point is often reached at which the victim is satiated with everything that money can buy. To expect him to enjoy increased income is like expecting a boy in a candy store to enjoy more candy after he has made himself sick by eating too much.[64]

The money made by this Philadelphia man was useful after he died, but the methods he used in acquiring it were questionable; and it is doubtful if the net effect of his life was beneficial to society. Of course, there have been men of unquestioned integrity who have become rich and who have done wonderful good with their money. Often, however, the qualities of character which have enabled them to acquire wealth have, at the same time, so warped and shrivelled their natures as to make it impossible for them to be generous. Wealthy men have confessed that, while they have had impulses to do good with their money, they have found it impossible to bring themselves to the point of actually parting with it. A boy may aim to acquire wealth for the power to do good that it will bring him, but in adopting such an aim, he assumes a risk.

Furthermore, the good that money will do probably has been exaggerated. Leaving one's children any large amount is a doubtful favor. F. H. Goff, President of the Cleveland Trust Company, found that many wealthy men in making their wills, have difficulty in deciding what they will do with their money.[65] William H. Baldwin, Junior, who was President of the Long Island Railroad, ob-

served that rich men seemed unable to spend wisely large sums of money. He got this straight from men who had tried it.[66] What men want is justice, not charity. Workers are beginning to suspect the motives of employers who build club houses for their employees and conduct so-called welfare work, if, at the same time, they are unwilling to pay a wage that will enable the worker to support his family in comfort.

2. *Should a desire to make an honest living be one's chief purpose?*

The young man who is now in college or high school began his school life ten or more years ago. Out of perhaps thirty-five or forty boys who entered, there are only a few left. One had to leave school to help support his family; another preferred work to study and got employment in an office; another took up carpentering with his father. In all probability only five or six of the original thirty-five or forty are now in school anywhere. Taking the country as a whole, of those who enter the elementary school, only fifteen per cent remain to graduate from high school,[67] and a still smaller proportion enter college.

College men and upperclassmen in high school constitute a select group. They are far better edu-

cated than the large majority. If the aim of the untrained man is simply to make a living, should not the college and high school youth with superior educational advantages, aim to do more? Many young men who have not been able to get a high school education are making up their minds to do more in the world than simply to make an honest living.

3. *Should one's chief aim be to find a life work one will enjoy?*

A young man of eighteen or twenty years desires to become a civil engineer. As a boy of seven, he laid many feet of track, built bridges and tunnels in his back yard and never was so happy as when playing with his engines and cars. He liked the game. Now, as he faces the problem of a life work, he desires to play the same game on a larger scale, *because he enjoys it.* Another youth desires to go into a retail business. As a boy he enjoyed buying and selling samples of merchandise he collected. It was a pleasure to handle even toy money. Now he wishes to buy and sell on a larger scale, because he enjoys the game.

In each case it is the game which fascinates—the game of the child, dignified by larger equipment and generally rendered more serious by the neces-

sity of getting out of the game a living wage—yet it is the game, primarily, which absorbs the attention and which sometimes becomes the center of a man's existence.

There is nothing dishonorable in playing this larger game in the business world. It is entirely legitimate to want to avoid drudgery and find interesting work. If to play this larger game is one's *main purpose* in life, however, has one passed very far beyond the interests and ideals of childhood?

4. *Should an ambition to aid in the fight against social evils be one's chief purpose in life?*

Behind the necessity of making a living, behind enjoyment in work, in the lives of a considerable number of men there is a larger purpose. Anthony Ashley-Cooper, a student of fifteen years at Harrow, England, when strolling down a hill near the school, encountered a staggering, noisy set of men, carrying a coffin which they bumped about and finally dropped. They were burying a pauper. The incident marked a deciding point in his life. He then and there made up his mind to link his life with the lives of the poor and to strike some blow for better living conditions among his fellow men. At twenty-one he took his degree at Oxford. He travelled on the continent observing closely

A Street Gamin

Can society expect this boy to become a useful citizen?

the living conditions of the poor. Then he went to London.

At that time London was sordid with poverty. Said Thomas Arnold of Rugby to Cooper, after he had seen those sections of the city where vice and crime flourished and after he had observed the awful conditions of the poor, "These classes form the riddle of our civilization, and may yet destroy us as did the Vandals of old."

Cooper gave his attention particularly to the street boys of London. He was a member of the House of Commons and, later, of the House of Lords. There he worked for the poor. He succeeded in getting George Peabody, the banker, to give large sums of money to improve living conditions. Cooper is now known as Lord Shaftesbury. He was a true soldier in England's warfare against poverty.[68]

Lord Shaftesbury and others, who will be mentioned later, have had the larger life-purpose. They have thrown their energies, in one way or another, into the warfare against human misery.

In business, in medicine, in law, in engineering and in every vocation the youth will find opportunities to enlist in the warfare against the evils that threaten the nation. In every vocation, he

will find vigorous and courageous men defending the nation against these social evils. If he is awake to his surroundings, he must inevitably face the problems of disease, crime and poverty. If he be a coward, after one look he will turn aside. He will be careful not to come in contact with human misery again, for misery is not pleasant. If he is courageous, he will enlist in the fight.

CHAPTER V

CHOOSING A LIFE WORK

Suppose, then, that a young man decides that he will find an occupation in which he can in some way and in some degree check or prevent the social evils which threaten the nation. "That is settled," he says; "what should I do next?"

He should, of course, seek information regarding various vocations which interest him, with the purpose of determining in what occupation or occupations he can render the most efficient service. He will likely find that social evils manifest themselves in almost every kind of life work, and that, in almost every field, a man must choose between two attitudes towards them. He must fight them or become a factor, thoughtlessly or otherwise, in their perpetuation.

The important thing, therefore, for the young man to do next is to consider to what extent he is likely to come into contact with crime, disease and poverty in the vocations in which he is interested; and to consider just what he will be able to do in

these vocations to check or prevent these evils. These are the social considerations to guide the youth in his choice of a vocation.

Social Considerations in Various Vocations.—Suppose that a boy goes to a medical college and becomes a physician. A call comes from a home in the factory district. He drives in his automobile through the congested streets, he passes crowded tenements, little children playing on the pavements, and great motor trucks. He stops and enters a worn out dwelling. He passes through dark halls and up a flight of stairs. Here in this room is the sick woman he has come to see. Three little children are in one corner of the room making paper flowers for which they will receive a few cents at the factory round the corner. He asks a few questions. He quickly diagnoses the case. The woman's illness is due to lack of good food and fresh air. What will he prescribe? A good beefsteak every day? A little exercise in the country? A nurse and a quiet, well ventilated room? What irony! The income from making paper flowers will not buy beefsteak—not if the rent is paid.[69] Will he turn aside from such baffling situations or will he seek to discover how physicians may improve these conditions?

Suppose the youth enters the law. He becomes the attorney for a landowner. Hard times have come, and a tenant, out of work, is unable to pay his rent. His client, the landowner, asks him to evict the tenant. What will he do about that? Later he may become a police justice. What will he do with the poor drunks, the prostitutes, the petty thieves who come before him? In later years, he may become a judge of the Superior Court. A man stands before him charged with murder; a psychologist testifies that the prisoner is feeble-minded. He learns, after the trial, that the man has five children, all of them feeble-minded. They are likely to become criminals. What will he do about it? Will he ignore the underlying causes of these various evils or will he seek to remedy them?

Suppose he becomes a teacher. He becomes the principal of a high school in a small town. He finds that the boys are wasting their time and their energies in various forms of dissipation, and that sexual immorality is prevalent. They have been taught Latin, but little or nothing about the care of their own bodies and about the function of the sex instinct in human life. They have studied history, but they know little about the urgent problems of modern life. The school board is sus-

picious of new methods in education. Will he refuse to do anything to improve the curriculum for fear of losing his position, or will he take risks and make some changes regardless of consequences?

Suppose the youth becomes an engineer. What will be his aim in life as an engineer? Suppose he is offered an attractive position in the construction of a great water-power plant. A big manufacturing corporation needs more power to run its machines; it proposes to take the water above a natural falls near their factory and divert it into turbines which will generate thousands of horsepower. The falls is one of the beauty spots of the state. There has been a loud protest from citizens of the state against its use, but the corporation has bought the rights and doesn't care about the protests from citizens. At the same time, the young man is offered another position in connection with a great irrigation project, opening for cultivation a million acres of land which had previously been useless. Which will he accept?

Perhaps the youth will be a scientist. As a chemist, will he work towards the invention of a horrible explosive for use in war, or towards the invention of a less expensive fuel that will lighten the burdens of life for thousands of workers?

Suppose he becomes a farmer. Will he employ ignorant immigrants for long hours and pay them the lowest wages he can persuade them to accept? Will he ignore his neighbors and go in his automobile to the nearby city for recreation? Or will he seek to improve the conditions of labor on the farm and to stimulate the social life of the community?

Suppose the youth goes into business. Suppose that he acquires a business of his own, and that he employs two salesgirls. What wages will he pay them? He faces a question, not of theory, but of hard cold facts. He is making little money. How much can he pay them? Only what the law requires? How many hours will he require them to work?

Suppose that, in later life, he becomes the head of a large corporation. Suppose that he gets a salary of $10,000 a year as the company's president, will he also keep for himself all he can make in dividends? Or will he adopt a plan whereby he can share the profits with his employees, whose hard work has made his success possible? Will he require his employees to work in dark, ill-ventilated rooms, or will he provide light and fresh air and make their surroundings attractive? Will he use

dangerous machinery and employ skillful attorneys to protect him from damage suits when accidents occur; or will he use modern protective devices and, when unavoidable accidents happen, pay a liberal compensation to the men who are injured? Will he pay starvation wages or the wages he would wish his own son to get?

The thoughtful youth must not only consider the question of attitude towards poverty, crime and disease, in the vocations which interest him; he must also understand that the different occupations have different social values.

Suppose that it seems wise for a boy to go to work at the end, or even before the end, of his high school course. Suppose he tries to find employment, and an employment agency sends him to several business houses. At the end of a long search for work, two positions are offered him. One position is with a patent medicine firm. This company makes a soothing syrup for babies which has been condemned by health officers on account of a harmful drug it contains, though the law does not forbid its manufacture. The offices of the company are in a fine new down-town office building; the officers seem to be gentlemen; all the clerks and stenographers are bright, nice looking

young men and women; a new up-to-date business system has recently been installed; the salary offered is $65 a month.

The other position is with a large dairy company. It is trying to sell to the public pure rich milk at the same price that others charge for an inferior grade. The company's offices are on the outskirts of the city, a half mile from any car line. The officers and employees are plain, but enterprising men and women. The office equipment is somewhat out of date; the company hopes to change it, but thus far has not been able to. The salary offered is $50 a month.

Both positions have been definitely offered the youth, and there is little hope of other openings. Which position should he take? In case he likes business life and is successful, in which business would he like to grow up?

Every business has a social utility. The man who manufactures wholesome food, durable clothing, substantial furniture, useful books, dependable building material and honest tools for mechanic, surgeon, or scientist is a constructive factor in the economic and social life of mankind. The manufacturer of whiskey, injurious medicine or adulterated food, and the promoter of fake mining

schemes and fraudulent real estate enterprises are destructive forces in human life.

In any occupation, the youth may be, unconsciously or deliberately, an opponent of social progress, or he may be an effective fighter in the warfare against crime, disease and poverty. In every vocation, if he is alert, he will face perplexing problems such as have just been referred to. These problems will suggest to the youth opportunities for service. As he sees in the court room the murderer whose parents are feeble-minded, as he contemplates the ravages of sex diseases, as he hears the cry of the children in factories and foul tenements, as he studies the many manifestations of crime, disease and poverty, there should come to him a conviction that here in this or that particular field of work he will find his greatest opportunity.

Considerations of Special Fitness.—Before the youth decides finally upon a particular vocation, he must know that he possesses the essential qualities for success in that vocation. To discover for what occupation he is best fitted may take considerable time. A man cannot judge from the bumps on a boy's head that he is fitted for any particular vocation. No vocational expert will at-

tempt, after asking a young man only a few questions, to advise him definitely regarding his life work. There is no short cut to a wise decision.

To acquire the knowledge necessary to a judicious choice, the youth should proceed along three different lines of inquiry.

In the first place, he should discuss with a number of men actually engaged in the occupation he desires to enter, its opportunities, and difficulties, and the particular qualifications necessary. It would be well to make a list of the qualities which they agree are essential. Further aid may be had from a few good books on vocations.*

Secondly, he should talk frankly with his parents, his teachers and other friends who know him well, in order to determine whether, in their opinion, he possesses these essential qualities. If the youth wishes to become an engineer and his friends agree that he has but little mathematical ability, he probably should drop engineering as a prospective vocation, unless he can strengthen himself at this weak point. If his friends disagree regarding his qualifications, he may have to act as his own judge.

* See book list on page 170 for a list of selected books on the choice of a vocation.

Finally, it is well for the young man to obtain, if possible, some actual experience in the occupation of his choice before making a definite decision. If he wishes to enter business, let him work in several different commercial positions. If he wishes to become a physician, let him get some kind of a job in a physician's office or in a hospital, even though the pay is small. In case he wishes to enter the law, it would be profitable for him to get work in a lawyer's office for a few weeks, even though he were to receive no financial compensation. If he wishes to become a civil engineer, he should endeavor to get work as a member of a surveying crew. In case he is considering agriculture, he should have little or no difficulty in getting farm work during a summer vacation. If the youth is considering several vocations, it would be useful for him to get some experience in all of them. Knowledge obtained through actual contact with a vocation places one in a much better position to make a wise choice, than does the reading of many books about that vocation.

A testing out of this kind, however, need not be considered final. Even though the advice of friends and actual experience indicate that a boy lacks a certain quality necessary to success in a

particular vocation, perhaps that quality may be won. *Most qualities may be achieved by earnest, persistent endeavor.* If a youth is enthusiastic to enter some particular vocation, if he is willing to work and work hard to achieve his ambition, few obstacles will be great enough to turn him aside. The things which count most are these—a deep interest in the vocation chosen, hard work, and a determination to succeed.

Friends may help a boy by calling his attention to various considerations in the choice of a vocation; but when the time for decision comes, no one can act for him; he must make his own choice. The boy who is unable to decide definitely regarding his life work after repeated efforts to reach a decision, should not worry. It sometimes takes years for important qualities to develop. In fact, if a boy can arrange to go to college and take a general course, he should deliberately refrain from making a *final* decision while in high school. If he selects his college studies wisely, he will acquire in college new ideas of life which will enable him to make a wiser choice than would otherwise be possible.

In general, it is desirable for a youth to inform himself thoroughly and make at least a conditional

choice before the age of eighteen or twenty. He will then be able to concentrate his energies in preparing himself for a life work. To-day, thorough training is essential for the highest success, and it is well to begin training as early as possible.

The engineer, the physician, the lawyer, the business man, the farmer, the worker in industry, the journalist, the minister, the scientist—all have opportunities to fight disease, crime and poverty. If the youth has decided that, regardless of consequences, he will aid in this warfare, he will choose the vocation in which he can fight most advantageously and for which he seems best fitted. He will test each vocation which appeals to him by this question—Precisely what good can I accomplish in this occupation?

The question calls for clear thinking.

CHAPTER VI

PREPARATION FOR LIFE WORK

If the youth is to be an efficient fighter in the warfare against disease, crime and poverty, he must train and keep himself in condition. He must prepare himself thoroughly. If he is to stand the strain of strenuous endeavor, he must, of course, have a strong healthy body and if he is to render intelligent service, he must naturally have a trained mind. Both physical and mental preparation are necessary.

Physical Preparation.—The youth should seek first to develop physical vigor. To be in training, to get the body into the best possible physical condition, to keep fit, is the ambition of most young men and boys. The human body is a marvelous organism. It is delicately adjusted, yet it will stand severe strain—a football game, a hard day's work, nervous tension in business emergencies, the stress of a strenuous political campaign, if it be kept in good condition.

By intensive, specialized training a man may

become a record breaker in the quarter-mile run. But the custom of training a few months each year for some particular kind of athletics is short-sighted compared with the custom of training for manhood. A wiser way is to keep in the best possible condition all the time. The thing to be achieved is that excellent condition known as fitness—fitness for athletics, for work, for any task that a man may be called upon to perform.[70]

So to keep in condition necessitates careful attention to exercise, air, rest, food and the sex life. Carelessness at any one of these points may be fatal. Only when the youth trains himself along these five lines will he achieve his maximum vigor.

Exercise must be participated in; sitting in the grandstand will not help much in developing health and vigor. Hiking, baseball, rowing, canoeing and skating in the open air are excellent exercises. Swimming is excellent when used moderately. Football, basketball and track athletics are good when one trains carefully for them. For the sake of health, the time to stop exercising is when slightly tired, not when exhausted. After exercise, a quick shower bath should be taken, first with hot water and soap, then with cold water. A vigorous rubdown with

a coarse towel should follow. Exercise should be taken daily.

Fresh air is one of the most beneficial gifts of nature; it is given freely; it is the one cure-all, more valuable than medicine and the skill of physicians, yet many of us shut it out of our houses. Every one should live as much out of doors as possible, keep the air indoors fresh, and sleep in the fresh air.

Sufficient rest is essential to health and vigor. During the day's activities fatigue poisons are manufactured. These are cast off during sleep and the body recuperates. If sufficient sleep is not provided, these poisons may accumulate and cause sickness. Most youths between the ages of seventeen and twenty-one need from eight to nine and one-half hours sleep each night.

Wholesome food is as necessary to the body as is good coal to a fine machine. The youth should avoid fads and eat plenty of wholesome food. He should eat chiefly fresh vegetables, cereals, bread and butter, eggs and fruit with a little meat or fish once a day. He should drink milk instead of coffee and other stimulants, and chew his food to a pulp.

The control of the sex life is important to the

achievement of health and vigor. The sex glands manufacture an important secretion which is absorbed by the blood. The blood takes this secretion to the muscle and the brain and to all parts of the body. It aids greatly in the development of muscular strength, energy, endurance and courage. Any interference with this work is a risk.*

The sex instinct in human life is a source of strength and of richer and fuller life if it be controlled and directed into constructive channels. If it controls the man and makes a beast of him, if he indulges in vice, it will prove a destructive force, and may cause disease and suffering for himself and for his wife and children. The sex instinct should not be suppressed, however. It should be controlled and directed into the service of mankind. Devotion and loyalty to a noble cause, effective service in the warfare against the enemies of man is possible in high degree for the man who lives clean and controls his sex life.†

* Emissions at night, which begin at fifteen, sixteen or seventeen years of age, should not be confused with this work of building up the body. Emissions at night are natural, if they are not too frequent.

† See list of books, page 170 for further information upon physical training.

Mental Preparation.—Not only should the youth so arrange his daily life as to provide for the development of his body, he should also turn his attention to his intellectual development. He should, of course, take a full course of study in high school, if this is possible, and make the most of his opportunities there. In addition, he should acquire more knowledge of human life than a high school boy usually gets in his regular course of study. True conceptions of life are not found in many popular novels. They may be found in the biographies of those who have lived close to humanity, and in great poems, novels and drama. The true facts of life may also be found in the social sciences.

In the natural sciences—botany and zoölogy—we find that certain organisms, when exposed to light, will be repelled, and that other organisms will be attracted. We find that under a certain temperature, a certain degree of moisture, a certain amount of light, an organism will grow rapidly. With the aid of chemicals and laboratory equipment, we discover how microscopic organisms behave in their environment. Experimentation and study of this kind is fascinating.

Many believe that it is still more important to

study human life in a scientific manner. For this purpose, we have the social sciences—economics, politics and sociology. In economics, the student discovers the facts about wealth and income, and their distribution. In politics, he studies the science of government. In sociology, the social scientist finds that, under a certain degree of temperature, a certain degree of humidity, a certain kind of food, and a certain quality of air, a thousand little babies weaken and die. He finds that a twelve year old boy in the city slum responds to his environment in a particular manner—he becomes a juvenile delinquent. In this manner, men have begun scientifically to study modern society—that great intricate machine which threatens to wreck itself.

Books on politics, economics and sociology are not now popular among young men, but they easily can be obtained at libraries and book stores. If a young man is interested in any aspect of poverty, crime or disease, he usually can find considerable reading matter on the subject in books and also in magazines, if he knows where to look. Indexes of current magazine articles, such as are found in most libraries, of course, are useful; booksellers and librarians usually are glad to be help-

ful.* The nation needs young men who will set themselves to the intellectual task of solving at least one modern social problem, even though it may not be one of the most important,—men who will stay with their task until they have thought it through, determined upon a plan of activity, and carried their plan into successful action.

A greater need, however, in the warfare against man's enemies is leadership, and the youth who would become a leader will do well to continue his education in college. The subjects of the college curriculum—social science, history, literature, natural science, psychology and philosophy—will train him for more intelligent service and they will train him also for leadership. A business-college course may be completed in a few months; correspondence schools offer many brief courses; short cuts to an education are widely advertised. For careers of large usefulness, however, such training is manifestly inadequate. Whether or not a professional training is desired, if one is to be a leader, one should get an education in a college of Arts and Sciences. The leading schools of law and of medicine now make the degree of Bachelor

* The titles of a few elementary books on economics and sociology can be found on page 169.

of Arts a requirement for admission. Training for leadership requires time. A baseball pitcher, as has been well said, ripens early, but a Supreme Court Justice is a more mature product.[71]

To get the most useful education from a college career, the young man must choose his college carefully. Some institutions have not yet recognized the importance of the social sciences and fail to offer a wide range of courses in this field. Economics, sociology, history, psychology, social psychology and social philosophy are important for the man who would serve the nation in the warfare against modern social evils. If the youth will study the catalogs of various institutions, he should be able to find one in which he can get the kind of training he wants.

There are not only advantages in spending four years in college; there are also dangers. There is the danger of becoming theoretical and academic and of losing contact with the world of reality. A man, to become really useful, should avoid the seclusion of college life. Sometimes it is best for a boy to work a year or more before entering college, in order that he may get into contact with the real problems of modern life. Always it is desirable that he take part during his college life

in activities outside of the institution. Social settlement work is helpful and is feasible for some young men. Employment in the industries of either city or country during vacations may be stimulating to one's intellectual development. And frequently, young men who are compelled through lack of funds to work during the college year make the best students and get the most from their education.

There is also the danger of becoming shallow. In a large number of colleges and universities, many of the students live frivolous lives. They attend college largely to have a good time, and they create social standards which are pernicious. The bad habits which many learn during their first year in such institutions more than offset the good derived from their books and professors.

There are too many men who go to college only for entertainment, who fritter away their time and their energies with shallow, useless activities, the playthings and the tinsel of college life. There are enough men who become students merely for the pleasure to be derived from the exercise of their mental faculties. Their aim in study is personal gratification; their motives are wholly selfish. We want men who can feel the zest of strenuous

mental effort, men who can say with Mrs. Browning, "If heads that think must ache, perforce, then I choose headaches." But this is not sufficient. The need to-day is for students who have the courage to grapple with the intricate and baffling problems of human society, and who are brave enough to carry out in their own lives the conclusions of their study.

None but the serviceable man can rightfully be called successful. A college education is largely a gift from society. Students pay only a small proportion of its cost. The man who uses his college education for selfish ends, is not even playing fair. The most successful college men are those who go out from college to give their lives to the struggle against the social evils which threaten the nation.

CHAPTER VII

DEFENDERS OF THE NATION—IN THE PROFESSIONS

If a consideration of the perplexing problems which have been suggested leaves the youth discouraged, let him turn to the lives of the great men who have achieved success in the vocations in which he is interested. Every youth should know the men in such vocations who have been courageous and effective in fighting disease, crime and poverty. They need not be men whom he would imitate in every particular. They should be men who have loved humanity, who have stood for justice and honesty and who have fought with vigor and courage the social evils of modern civilization. The achievements of a few such men will be briefly related.*

A Physician.—Walter Reed was graduated from the University of Virginia Medical School at the age of eighteen, and spent six years in New York in various hospitals. He obtained a position in the medi-

* See list of books, page 169, for biographies of other useful men.

cal corps of the army and went to camp Apache, in Arizona, seven hundred miles from a railroad. There, he was called upon to attend settlers for many miles around. At one time, when he himself was ill with fever, he insisted upon responding to all urgent calls. Not strong enough to dress himself without sitting down repeatedly, he would start out when the temperature was far below zero. He was devoted to his humblest patients. After thirteen years of western life, he returned to the East and continued his study, specializing in pathology and bacteriology. When in 1900, yellow fever appeared among the United States soldiers stationed at Havana, Cuba, Dr. Reed was appointed chairman of a committee to study this plague. At that time no one knew in what way it was transmitted. There were several theories—one, that the fever tainted the air, another, that it was conveyed by contact with a patient or with a patient's clothing and another, that the mosquito carried the germs.

Dr. Reed accepted the appointment and went to Cuba to carry on the work. A series of experiments were carefully arranged. Privates John Kissinger and John Moran from the army volunteered their services. Reed carefully ex-

plained that the experiments would involve the risk of their lives. They refused any financial reward. When preparations were completed they entered a mosquito-infested house prepared for them, were bitten and contracted the disease. No less courageous were Dr. Cooke and Privates Folk and Jernigan who exposed themselves to soiled sheets and other articles which had been used by yellow fever patients. As far as they knew, such exposure constituted an even greater risk than being bitten by mosquitoes. Associated with Dr. Reed were Doctors James Carroll, Jesse Lazear and A. Agramonte. With more than the courage and devotion of soldiers, all risked their lives. Dr. Lazear died; the other survived.

The experiments proved conclusively that yellow fever is spread solely by the bite of the "stegomyea" mosquito. With this knowledge, the United States has been able virtually to stamp out the plague.

When Dr. Reed realized that his experiments were drawing to a successful close, he wrote to his wife that he could shout for very joy that Heaven had permitted him to make this discovery. Later he wrote,

"The prayer that has been mine for twenty

years, that I might be permitted in some way or at some time to do something to alleviate suffering, has been granted!" [72]

Wilfred T. Grenfell, a young English physician, in looking for a field of usefulness, decided to go to Labrador. There he found the fisher-folk in destitution and misery. They were in the clutches of unscrupulous merchants and traders, education was virtually unknown, they had practically no religious guidance, and they were almost without medical aid. He found children bare-footed and almost naked in a zero temperature, and adults who had to borrow each other's clothes in order that they might come to him for treatment.

Within fifteen years, he brought about wonderful changes. He clothed the naked, treated the sick, built hospitals, sawmills and workshops, installed his own electricity, telegraphs and telephones, and established co-operative stores, providing much of the capital out of his private funds. Not only is he a physician, business man and educator. He is a minister, also, and preaches a doctrine of practical Christianity.

Though Dr. Grenfell was knighted by King Edward and entertained by President Roosevelt and many other noted men, though Oxford honored

him with the only M. D. degree she had ever bestowed up to that time, he is modest and retiring. Devoted, earnest and self-sacrificing, he makes light of dangers and sees in obstacles only an incentive to greater effort. He loves his work. "It is a bully good thing to be up against a problem," he says.

The story is told of a woman who came to him after he had given a lecture on his work in Labrador.

"Oh, Dr. Grenfell," she exclaimed, "how nobly you are sacrificing yourself for those poor people."

Dr. Grenfell promptly replied, "Madame, you do not understand. I am having the time of my life in Labrador." Whether or not the story is accurate, it expresses well the spirit of the man.[73]

Walter Reed and Wilfred Grenfell are only two of many effective heroes in the field of medicine. Lord Lister discovered the value of antiseptics. He might have made himself wealthy by keeping his discovery a secret. But he gave it to the world. It has enabled physicians to save thousands of lives. In the medical profession no man is reputable who patents any instrument, device or drug. He is expected to give what he discovers, as soon as its value is demonstrated, freely to the world.

Other physicians are developing plans enabling people to get the best medical service at the cost of a specified sum to be paid in small installments. These plans encourage persons to go to their doctor for the most trivial ailments, thus enabling the physician to strangle the disease before it makes headway in the system. In many households, the father makes just enough to pay the daily running expenses. When sickness comes, the family falls behind financially and sometimes never catches up. Thus, sickness is frequently an important cause of pauperism. Great gains in the warfare against disease and poverty may be made by extending these plans into industrial communities and throughout society.[74]

There are thousands of physicians in the United States, trying to make a living by treating people after they become sick. Society does not need any more physicians of this kind now. There is a need and an opportunity for men who have the courage and ability to promote preventive medicine, to develop methods of teaching people how to keep well. Typhoid fever, tuberculosis, infantile paralysis and other diseases, as we have seen, cause a vast amount of suffering. Much of

this misery may be prevented by statesmanlike work in the field of medicine.

A Teacher.—As a teacher at the University of Chicago, Charles R. Henderson was said to have been the man most beloved by the undergraduates. His classes for graduate students taxed the capacities of the largest rooms.

After thorough study in America and Germany, Mr. Henderson rose rapidly in the teaching profession till he became full professor of sociology at the University of Chicago. He wrote many well-used volumes. He was President of the Chicago Social Hygiene Society, The United Charities of Chicago, and The National Prison Association; he was chairman of the Mayor's Commission of Unemployment, and held many similar offices. Dr. Henderson was courageous and effective in his work. Being a scientific investigator first, and a social reformer afterwards, he was careful to base reforms on facts. He was a man of invincible good-will. Breaking into glorious passion, as he denounced hypocrisy and greed, he would check himself by a reflection that there was some good in those whose weaknesses he was assailing.

Professor Henderson was told by his physician in the fall of 1914, that he was in a precarious con-

dition physically and that he would have to drop all his work for a time. If he had thought only of himself, this is what he would have done. But at that time, the unemployed were crowding into Chicago and he felt that, as chairman of the Commission on Unemployment, he must remain at his post of duty. He worked tirelessly all winter, and sent his report to the printer. Then came a fatal apoplectic stroke. He died in the cause of humanity. At a time when many heroes in Europe were giving their lives in the work of destroying their fellow-men, Charles R. Henderson gave his life to the task of saving men.[75]

It has been said that education is the most poorly paid and the most richly rewarded of professions. This is not always so, because a considerable number of educators receive large salaries. On the other hand, the rewards are sometimes of doubtful value. Edward A. Ross was dismissed from Leland Stanford University, and Scott Nearing from the University of Pennsylvania because, having the courage of their convictions, they taught beliefs that were considered too radical. William Wirt, of the Gary, Indiana, schools has rendered large service in the field of education, and his work has met with widespread

approval. Horace Mann's life was rich in experiences; he was a progressive and waged a successful fight for educational reform in Massachusetts.

Because ignorance is one of the main causes of disease, vice, crime and poverty, the educator occupies a strategic position in the warfare against these evils. Education is now becoming a science. The United States is awakening to the wonderful possibilities in advanced methods of education. Men are wanted to develop vocational education; to devise ways of keeping children in schools after the law permits them to go to work, and to work out courses of study which will enable young people to understand better the vital problems of human life. In education there are great opportunities for men of initiative who have the courage of their convictions and who are willing to take risks in carrying out reforms.

A Physical Director.—James H. McCurdy went to work in a machine shop after graduating from the high school of Princeton, Maine. He took up farming for a year and then blacksmithing. On his twenty-first birthday, he accepted a position in the Young Men's Christian Association as janitor, assistant secretary and physical director. McCurdy saw that he needed more education; there-

fore he entered the Springfield Training School. He graduated from medical school and later won a Master's degree from Clark University. He is now Professor of Physical Education at the Young Men's Christian Association College in Springfield, Massachusetts, and editor of the "American Physical Education Review." Though he was awkward and clumsy, though he was advised not to enter physical work, Dr. McCurdy, by persistent effort, has made his way to the top of his profession.

There are many other men in physical education, who have rendered large service to mankind. J. Howard Crocker began his career by throwing out of his gymnasium bodily a group of rough members, thereby winning their deep respect. He became the leading Young Men's Christian Association physical director in Canada. He was chosen by the Canadian Government as coach for the first Canadian Olympic team. About 1910, he went to China where he performed a remarkable service in bringing to that nation a system of modern physical education.[76]

The Director of Physical Education should be a trained gymnast and a leader. It is well, also, for him to be a coach. As a director of a gymnasium or playground, he may have a helpful in-

fluence on the lives of thousands of boys and young men, by advising them regarding physical exercise, rest, sleep, foods and sex. The well trained director of physical education can do much to prevent disease, thus making himself more useful in a community than many practicing physicians, who seek merely to cure people after they become sick.

Physical education is developing rapidly in high and elementary schools, and in municipal institutions. The demand for well trained men in gymnasium and playground work is greater than the supply. Training in physical education can now be had at Young Men's Christian Association Training Schools and other colleges of physical education. For the larger positions in this field, a man should have a medical education.

A Lawyer.—Louis D. Brandeis was graduated from the Harvard Law School and before the age of thirty had a large practice in Boston. He soon determined to give himself to public life, and thereupon found large opportunities for useful service. He appeared before a Congressional tariff committee and was ridiculed for the courageous stand he took in behalf of the public. He worked out a plan for the gas company in Boston which brought the

consumer lower rates and the company more money.

Before the Supreme Court of the United States, Brandeis argued that it was constitutional to enact laws protecting women from overwork. Until then, questions of this kind were argued before the courts as technical problems unrelated to real life. In this case, Brandeis brought to the Supreme Court for the first time the vital facts regarding modern industry. He reminded the Court that women are human beings, not mere machines, and showed that they are entitled to protection against exploitation.

In 1910, Mr. Brandeis acted as an arbitrator in a bitter fight between the cloakmakers in New York and their employers. It was due to him that a settlement was reached. Mr. Brandeis is an authority in the fields of conservation, transportation, public franchises and modern industrial problems. To these questions, he has brought a mind of extraordinary power and insight. In 1916, President Wilson appointed Mr. Brandeis a member of the Supreme Court of the United States.[77]

The profession of law is to-day overcrowded. There are too many lawyers who will take any kind of case for the sake of the money in it. There

is a need for men in the law, who, like Brandeis, place service to one's fellow men above personal gain. Through the aid of such men, laws are being enacted which promise to do much in reducing human misery. Several states have made laws providing accident insurance and a minimum wage for women. State health insurance and old-age insurance prevent much poverty. They are in force in Germany and England, though not yet in the United States. Many promising reforms await vigorous men in law who are willing to enter the fight against selfish interests in behalf of the oppressed. But to be effective a man must be more than unselfish, he must be also a good lawyer. He must have a keen mind and be a hard worker.

A Politician.—John M. Eshleman began life in California as an orange-picker and a railroad section-hand. He gave himself a high school education by lantern-light, and put himself through the law department of the state university, graduating as one of the two prize students of his class. He became deputy labor commissioner for the state, city attorney of Berkeley and then a member of the legislature.

Eshleman was one of the leaders of the reform minority in the legislature of 1907. He introduced

the first bill against race-track gambling and thereby incurred the hostility of the railroad machine, which was allied with the race-track machine. Eshleman was notified that, unless he withdrew his bill, no bill referred to his committee could pass, not even the University appropriation bills. He refused to compromise. The struggle which ensued was so long and so bitter that Eshleman's health broke under it. He never had another well day in his life, but he lived to see the race-track bill become a law and the railroad machine destroyed.

A few years later he was elected a member of the railroad commission, and was made its president by the other members. With clearness and keen intellect, a constructive grasp of law and politics, a genius for hard work, unbending courage, and a sense of justice towards railroads and public alike, he made the commission a vital force. Its work attracted nation-wide attention. He was induced to run for lieutenant-governor, and was elected in 1914. Eshleman was in line for positions of large service when, in February, 1916, he died.

This, in brief, is the career of a politician who never played politics for private gain; of an office-seeker who wanted nothing but an opportunity

JOHN M. ESHLEMAN

An office-seeker who wanted nothing but an opportunity to serve; a reformer who knew no cant.

Courtesy of The Survey

CHARLES R. HENDERSON

Against the advice of his physician, Mr. Henderson remained at his post of duty in a crisis and died in the service of his fellow men.

to serve; of a railroad-machine destroyer who was so scrupulously just to the railroads that they never appealed from his decisions; of a student who never lost touch with the people; of a reformer who knew no cant; and of a big-souled man whom a whole state loved.[78]

Many men used to enter politics for what they could get out of it. Fortunately better men now are entering public life. Brand Whitlock, recently the United States Ambassador in Belgium, was Mayor of Toledo for several terms. Writing was the vocation of his choice. But his training made him a valuable executive, and he was willing to serve.[79] Charles E. Merriam, Professor of Political Science at the University of Chicago, has had a training which peculiarly fits him for active work in city government. He became a member of the city council in Chicago because of the service he could render. Men of this kind are needed in public life.

An Engineer.—When President Roosevelt wanted a man to build the Panama Canal, he chose George W. Goethals. Goethals had graduated from West Point, standing second in a class of fifty-four. He had gained further experience under Colonel Merrill at Cincinnati. "The most unfortunate

thing about you," Colonel Merrill told him when he reported, "is that you are a lieutenant of engineers. If you can subordinate that fact, you may succeed." So Goethals, though a graduate, started at the bottom as rodman. By loyalty to his work, by his sturdy dependableness, by his clearheadedness, and genius for hard work, Goethals won a reputation at Washington that led to his appointment at Panama.

There had been many administrative changes, before Goethals took charge at the canal, and he found considerable unrest among the men. In a few months he had won their loyalty. Together they attacked the greatest engineering task in history. Goethals believed in industrial welfare. He treated his men, not as machines, but as human beings. "My chief interest at Panama is not in engineering, but in the men," he said. "The canal will build itself if we can handle the men." Special privilege was eliminated. Shoulder straps and brass buttons were kept out of sight, as was also Goethals' own uniform. They were there, he told the men, not for ceremony, but to dig the canal. A jungle was to be penetrated, a mountain range was to be cut through, gigantic locks were to be built—these things took hold of the imagination

of the men. He aroused an irresistible spirit of enthusiasm among them.

At one time, eight thousand were engaged at the Culebra Cut. Every night as much soil slid into the cut as could be taken out during the day. But there was not a sign of discouragement—the men enjoyed the fight. Colonel Goethals walked through the cut one morning after an extensive slide. The foreman had been on the job since midnight.

"Well, how is everything this morning, Mr. Hagen?" asked Goethals.

"Fine, Colonel, fine. It buried that steam shovel over there and tipped over two batteries of drills and covered all the tracks through the cut but one, but everything's fine. We're diggin'."

Goethals seemed never to lose faith and courage; and he won the loyalty of his men by his sincerity of purpose and his democratic ways. The same high qualities of manhood exhibited in the charges of armies in times of war were seen in the attacks of Goethals' men upon Gold Hill at Panama. No sooner would his soldiers be beaten back than they would re-form, advance with batteries of drills and giant steam shovels and storm the works. Goethals has never sought publicity. He never makes a

speech if he can help it. He has always wanted to be judged by what he does, rather than by what he says.[80]

During the past ten or twenty years the engineering schools of the country have been turning out hundreds and thousands of civil, mechanical and electrical engineers. Many have succeeded. Others have been greatly disappointed. Only rarely is a Goethals needed to dig a great canal. There is probably a danger of overcrowding this profession, if it is not overcrowded already. Men who have the courage to insist upon adequate sanitation, protection from dangerous machinery and fair wages for the men under their control are needed not only in the construction of great highways and railroads, but in the reclamation of arid lands and other new types of engineering directly in line with social progress.

A Minister.—If Bishop Franklin S. Spaulding of Utah had been an Indian, he might have been called "Straight Tongue." He hated cant and sham, especially in religion. Because he honestly preached the truth as he understood it, the managers of the corporations that owned certain towns in Utah refused to sell him land for churches. They told him that they proposed to control the

preaching in their towns. Therefore Bishop Spaulding refused to build the churches. He was a friend of the workers, and would not betray them even for new churches.

"No one could long be in his presence," said one who knew him, "without pronouncing his soul pure white, his mind clear and far-seeing, and his heart the clean, glad, responsive heart of a boy."

Recently Bishop Spaulding made an address in the great Cathedral of St. John the Divine in New York City on "Christianity and Democracy," declared by one Boston woman to be the most uncompromising utterance she had ever heard from a pulpit. "We worship," he said, "in a great church like this, and it makes us forget the slums just over the way; we wear our holy vestments, and we forget the millions who have only rags to wear . . . we discuss hymns and prayers and we forget that there are ten thousands of thousands whose hearts are too heavy to sing and whose faith is too weak to pray."

He did not hesitate to speak just as fearlessly to a meeting of Socialists in Salt Lake City, though they jeered him and challenged his honesty. He died in September, 1914, and when his body lay in St. Mark's Church in Salt Lake City, thousands

of working people crowded the church from morning until night.[81]

There are many other ministers who have been effective fighters. H. Roswell Bates was pastor of the Spring Street Church in the great factory district of New York City. He established a Neighborhood House next to the church, which was crowded with men, women and children. A Kindergarten, a Day Nursery, a Free Dispensary, a troop of Boy Scouts, and clubs of many kinds were organized.

Bates believed in taking his religion into everyday life. He found one mother starving to death with three little girls. A baby was in her arms, dead from starvation. She had come from Italy to America thinking it a land of promise. Bates took them to the Neighborhood House. The mother became a power for good in the community. The three daughters graduated from high school, and one went to college.

Many times during his twelve years of ministry, he received calls to churches of great wealth and large menbership. He refused them all, because he believed that his work was among the neglected people of Spring Street. Here he worked for twelve years. And in those brief, strenuous years of serv-

ice, he wore himself out. He died a young man.[82]

There is a great need in the ministry for vigorous men who understand human life, and who have the courage to apply the teachings of their religion to the vital problems of life. The modern church requires men who are forceful speakers, sympathetic pastors, wise teachers, and able executives. Few positions demand more of a man. Few positions offer greater opportunities to big, capable men who wish to make their lives count in the warfare against the enemies of justice and righteousness.

A Missionary.—Arthur Jackson was an English boy and decided at the age of sixteen to spend his life in the foreign field. Shortly afterwards he decided to be a medical missionary.

In preparatory school, Jackson was captain of the Swimming Club and in college he was the best oarsman of his day. He won a place on the soccer eleven during his first year, and excelled as a rugby player. He was active in debating and in the Christian Union. Jackson was graduated from the Cambridge Medical School at the head of his class, and continued his medical education after graduation until he left for Manchuria in China.

It had been decided to establish a medical school in connection with a prominent hospital in Manchuria. Dr. Jackson was appointed to be one of the two men who should start this school. Into this work he threw himself with enthusiasm. He had been at work only a few weeks, when a plague broke out. The authorities were alarmed. The Viceroy made an older medical missionary his special adviser and formed a Sanitary Board. It was decided to guard the railroad station at Mukden in order to prevent infected persons from passing through the city. A medical man was needed to take charge of this work. Jackson volunteered. The plague was treacherous, and the position was extremely dangerous. He took every precaution, was vaccinated, and worked with a mask and hood that covered his face. He was even more careful with his assistants. "Stand back," he would say, "don't come too near, it's risky and there is no use of all of us running risks." He worked night and day, carrying on a vast amount of organization work. Only a man of wonderful endurance could have done it.

On Monday, January 23, 1911, Dr. Jackson discharged sixty Chinese who owed their lives to his care, on Tuesday he became ill, and on Wednesday

he succumbed to the plague. China was saddened yet thrilled by the lavish offering of so fine a life in her behalf. A memorial service was arranged by the Viceroy in honor of the martyr, who believed that he could best serve God by serving China.[83]

While there is need for vigorous and capable preachers, teachers, and physicians at home, there is greater need in foreign fields. Especially in China and India are men needed. While in the United States there is a physician to every 691 persons,[84] in China there is only one to about 150,000 persons—the equivalent in the United States of one physician to a city the size of New Haven, Connecticut.[85] Missionary Boards want men trained in the colleges, the theological and the medical schools to go as teachers, ministers and physicians to foreign lands where social conditions are even worse than in the United States. Many who have gone have done wonderful service; some have sacrificed their lives. Many have been effective in bringing about a feeling of friendship between the United States and foreign nations, thus aiding in the prevention of war and the establishing of a spirit of brotherhood among the nations of the world.

Three Men in the Field of Art.—Wilfred Wilson Gibson is a young English poet, whose early work was superficial and conventional. He saw that if he were to make his art real, he must know life intimately. Accordingly, he went into the mines and into the slums; he talked with men starving for lack of work and with wives and mothers whose husbands and sons had been lost at sea. He lived the vital throbbing life of humanity.

In his later verses, Gibson shows us the miners, fishers, farm laborers, steel-workers, slum waifs and factory girls. They are people who, from morning till night, are concerned with the problem of getting enough bread to keep body and soul together. He knew their lives and could reveal them with power and pathos because he had lived among them. Persons who are familiar with the cold facts and the statistics of economics and sociology find in Gibson a poet who turns these cold facts into human flesh, tears and flowing blood.[86]

Ernest Poole was born in Chicago, attended Princeton University and then took up work at the University Settlement in New York. He was particularly interested in the boys of the street—messengers, newsboys and bootblacks. He mingled

with them, studied their life and helped them as he could. Out of this experience grew several magazine articles which had much to do in focusing public attention on these neglected forms of child labor. Mr. Poole studied labor conditions carefully. His book, "The Harbor" has done great good in calling the attention of people all over the country to the working and living conditions of unskilled laborers in the great cities.[87]

Victor David Brenner was born in Russia and came to America at the age of nineteen. For several years he practiced his trade as a die-cutter. He then studied in Paris for five years and has come to be one of America's great sculptors. One of his plaques shows "The Immigrant led by America," and he is the man who designed the Lincoln penny. He is trying to bring the love of beauty to the common people of America. Much of his work is symbolic of social achievement.[88]

A Forester.—Overton W. Price pursued a special course in forestry in this country and in Germany and was for almost ten years Associate Forester in the Forest Service of the United States. During his term of office, attacks were made on the conservation movement. This meant personal attacks on those who were guarding the nation's property.

The administration failed to support the foresters, and Mr. Pinchot, Mr. Price and their associates lost their positions. Mr. Price played his part with rare courage and disregard of personal interests. The result was costly. Unsparing of himself in work, he broke down in health and died in the early summer of 1914.[89] Mr. Price is only one of a number of men who have worked to conserve the nation's natural resources.

Several years ago President Van Hise of the University of Wisconsin called attention to the fact that our supply of coal, timber, oil, and other natural resources was limited, and that, if it were wasted, future generations would have to suffer. In business and in public life men are needed who, like Mr. Price, have the courage to fight against greed, in order to save for our successors, the wonderful gifts which nature has bestowed upon us.

A Journalist.—Jacob A. Riis came to the United States from Denmark as a youth in his teens. He was not afraid of hard work and plunged into anything he could get to do. He worked in a coal mine, in a brick yard and on a truck farm. Later he got into newspaper work in New York and became a police reporter.

As a newspaper man, he discovered the city slum and all the evils it stood for. For Riis to see an evil meant for him to fight it. Many things and many people seemed against him. Then Theodore Roosevelt became Police Commissioner, and Riis found in him a staunch helper. Together they wiped out a dozen of the worse tenements in the city.

Riis believed in the power of fact, and he believed in the people—the great mass of common people. So he simply published photographs and told people what he saw. This method was effective. When he exposed the sources of New York's water supply, the people demanded pure water; and they got it at a cost of millions of dollars. He led Roosevelt to abolish police station lodging-houses which were little more than schools for crime. As a journalist, he worked against child labor; he advocated more schools and playgrounds; he did effective work in the transforming of foul city blocks into small parks.

According to one great philanthropist, it is better to get a city to do things for itself than to give money and do things for a city. Riis cost New York millions of dollars. He was of greater service to the city than its greatest philanthropists.

Riis was a courageous fighter for all that was noble and good. Often he fought alone, nearly everyone else being wrong or indifferent; but because he was right and persisted he won out. He threw himself into the life of the people with zest and vigor. He was a mighty soldier of peace.[90]

The newspaper probably does as much to influence public opinion as do our public schools. Newspapers have elected bad men to public office and they have elected good men. Newspapers have ridiculed and defeated political and social reforms; they have also promoted and carried them forward.

While often the opportunity of a reporter is limited, there is a distinct need for men in journalism who understand the vital problems of modern society. Men of broad sympathies and journalistic ability may rise to positions in which they can exert, as did Riis, a wonderful influence for social betterment.

We admire the brave men who go to war and die for their country. Should we admire less the men who die in the warfare against disease, crime and poverty? Many men in the professions risk their lives; a few die. Seldom are they applauded; often

they fight alone. So to struggle, so to endure requires courage of as high an order as does military warfare. There are heroes of war, there are also heroes of peace.

CHAPTER VIII

DEFENDERS OF THE NATION—IN BUSINESS LIFE

Much of the poverty, crime and disease of modern life, seems to be due to modern industrialism. Men have been so impatient to build up great business enterprises, that they have given but little attention to the damage done in the process of development. Now, however, thoughtful business men are beginning to understand the seriousness of present conditions. They are taking steps to reduce the evils of industry and make business contribute to the welfare of society. To the timid, these efforts seem radical; to others, they seem inadequate. It will be stimulating to consider briefly the careers of a few such business men.

A Student of Economics who Became a Business Man.—William C. Proctor was a student at Princeton University, and there he made a special study of economics. His father was the head of a large soap company. After he was graduated, he went into his father's business, not at the top but at the bottom. He put on overalls and accepted a laborer's salary,

determined to get the facts of life as a workingman sees them. He came from college with live ideas about economic life, but was willing to test out those ideas as a common laborer.

Soon after he went to work the company was bothered by labor troubles. Young Mr. Proctor believed that the workers did not get a just share of the profits of the business, so he worked out a plan whereby the men were to get part of the dividends. Now hundreds of employees have acquired stock worth thousands of dollars.

Many examples might be given to show the success of the plan. When Henry Brown went to work for the company he was almost a drunkard. The man who worked next to him had just come into full ownership of $1,000 worth of stock. He was enthusiastic about his newly acquired wealth and could talk of nothing else. Henry caught the spirit of the man. He straightened up and became a stockholder himself.

Thomas Mason worked in the machine rooms, and in an accident lost an arm. Some firms would have discharged him or made him a night watchman at a greatly reduced salary, even though he had a family. Through a pension fund, maintained by the company, he was able to get his

regular wage of twenty-one dollars a week. In addition, by saving and entering the profit-sharing plan, he became owner of $12,000 worth of seven per cent stock.[91]

This company is trying to give its employees a square deal. By putting into practice ideas regarding industry gained at college, Mr. Proctor has become a force in the prevention of crime and poverty.

A Business Man who Practiced the Golden Rule. —At seventeen, Charles M. Cox was handling barrels in Boston's produce market. He saved exactly one-half of all he earned and accumulated a thousand dollars. He found another man with a thousand dollars, and together they went into business. The partnership was not satisfactory to young Cox, however, and he bought out his partner. He established a one-man firm; he hired men and fired men; he bought grain and he sold grain. He was the owner and sole boss of the business. Cox worked hard and made money, but he paid the penalty for running a one-man business. His body broke, and he went to bed a nervous wreck.

For weeks he lay in bed and watched his business go to pieces; he lost customers and he lost credit. He also did some thinking while he lay sick. He

WHO WILL BUY FOOD FOR THE CHILDREN NOW?

There are nearly two thousand men injured every day in the industries of the United States

was a companion of Edward Bellamy. Perhaps Bellamy had influenced him; possibly Bellamy's book, "Looking Backward," vitalized him. He went back to his business with revolutionary business ideals. He called his employees together in his office, divided the business among them and organized a co-operative company in which every man held some stock. Under the new plan, no laborer was to have less than a week's vacation on pay each year, and no stenographer, bookkeeper, or office boy was to have less than a month's vacation on pay.

The plan worked. The business became more efficient, and the co-operative corporation made money. Cox, himself, made money and used much of it for the community. He built for the children of Melrose Highlands, a suburb of Boston where he lives, a swimming pool. He supplied the ground for a playfield. He became the friend of everyone in the town.

"Co-operation isn't charity," he says. "You've got to feel the joy of being friends with your employees. . . . The proud employer who looks down on his men will catch it if he doesn't watch out, even if he pays the best wages in the world. . . . The happy man is the efficient man.

If you want efficiency, make your men happy. *Give them what you want yourself.*" [92]

A Man who Gave his Business to his Employees.—N. O. Nelson is a successful business man who has worked out numerous profit-sharing plans during the last thirty years. A few years ago, Mr. Nelson got the idea of establishing a series of co-operative grocery stores in New Orleans. In order to study the needs of the people, he lived in a tenement for several months. First, a small retail milk station was established to furnish the people with pure milk. Then the business grew; the Nelson Co-operative Association was organized; and the business continued to grow until, in 1915, there were forty-seven stores selling honest wholesome food at low prices. The Association buys oranges, eggs, butter, potatoes and other foods by the carload and sells them for cash prices. Furthermore, customers are allowed to buy stock in the company. Thus prices for the consumer are kept at a minimum.

When these stores, with other property, had reached a value of probably $500,000, Mr. Nelson gave the entire business to the men and women who worked for him, about three hundred in number. Now they own all the stock, they receive

dividends as well as wages, and are free from the dread of poverty.

Mr. Nelson has developed other plans for the benefit of his co-workers. Various provisions are made for recreation, and when an employee marries, the Association contributes fifty dollars or more towards the new home to be established. Salaries continue during sickness and physicians' services are paid from an accumulated fund.

Mr. Nelson says that if other large corporations would adopt this plan "all the people would get their dues, poverty would be impossible and our prisons would be practically empty, or they would empty themselves soon." [93]

A Corporation President who Promotes Welfare Work.—Cyrus H. McCormick is a vigorous, big-hearted man in the prime of life. He is president of a large corporation manufacturing farm machinery, and believes in recognizing the rights and interests of the men who work with him. This corporation subscribes fifty thousand dollars a year to a mutual benefit association to which three-fourths of its forty thousand employees now belong. It has established a pension system; it provides for the education of its grade school apprentices, and for medical inspection and treatment of all.

Particularly careful is the company to protect the men from accident. Said Mr. McCormick in an interview, so earnestly that there was little room for doubting him, "We do not contract for a machine without stipulating that it be made as safe as possible before it leaves the factory . . . we hold ourselves responsible not only for the safety of our employees but for their general health."

"Suppose that you do your utmost to make this machine safe," he was asked, "and yet it goes on injuring men. You realize that the supremacy of your company in a certain field rests on your using this machine"—

"That machine would go out of the works," he burst in. There seemed to be no question about it.

This corporation has, in short, adopted a full program of welfare work. Mr. McCormick thinks that "welfare work" is an unfortunate name for it, because it suggests charity. "Wherever you find it mixed with charity you find it resulting in failure," he says; "no American wants charity." The welfare work of his company, he says, is co-operation, it is partnership.[94]

Attitudes towards Profit Sharing and Welfare Work.—Numerous profit-sharing plans have failed

and have been abandoned. Profit-sharing has met with objections from both manager and worker. It should be remembered, however, that a large proportion of all business enterprises fail, a fact that men sometimes do not remember. So we necessarily should not be discouraged at occasional failures in profit-sharing schemes. Failures sometimes stimulate men to try new methods.[95]

Welfare work also has met with disapproval from both employers and employees. C. W. Post, a former president of the National Association of Manufacturers, says, "I am not a warm advocate of a lot of foolish, misapplied, maudlin sympathy that has paraded under the name of welfare work. . . . Workmen do not want to be subjected to a lot of gifts and charities that would place them under lasting servile obligations to their employer. . . . The American workman wants an honest, first-class price for his labor, and then he wants to be let alone to follow his own ideas as to his ways of life and the use of his money."

Samuel Gompers, President of the American Federation of Labor, calls attention to the fact that, under the present industrial order, individuals have no control over the conditions of their em-

ployment, and are unable to furnish for themselves even such necessary things as pure water and fresh air. Much welfare work, in his opinion, is little more than common decency. Union men sometimes are suspicious of the motives of employers; they vigorously oppose any attempt to substitute welfare work for the activities of the union.

The positions of both Mr. Post and Mr. Gompers seem to be well taken. There must be no paternalism and no suggestion of charity in the relations between employer and employee. On the other hand, much can be done and much ought to be done by the employer as a matter of mere justice. Safety devices, proper ventilation, rest rooms, sanitary toilets, dining-rooms, baths, good drinking water and other similar provisions may be, and, in many industries, ought to be established without reference to "welfare work." If, in addition, employers will take a real interest in the welfare of the men who work with them, they may do much in helping the men themselves work out plans for the educational and social improvement of all.[96]

To-day, it is ridiculous to assert that the management of a huge corporation, which affects the health and comfort of thousands of people, is a mere private affair. Society now says that a man

cannot run his business as he pleases. The state is demanding, through the acts of its legislatures, that industry pay a fair living wage and provide for the safety and health of its workers. The "captain of industry" must assume the responsibility of an officer in command. In foreign lands the nation protects its citizens with its flag; it proposes to do as much to protect its citizens in industry.[97]

Regardless of the failures of the past in profit-sharing and welfare work, if business men are sincere in wanting to share the profits of industry with the workers and to provide for their safety, health and comfort, they ought to be able to work out plans which will bring about a real co-operative spirit. If they cannot, they should be willing to step aside and turn over to the government the ownership and operation of their industries. It is true that government ownership might not be successful; but private ownership has not been successful either. If business men would unite and direct their energies in an effort to bring about better conditions, a much higher degree of justice might be attained. Poverty in industry could be largely eliminated. Men like Proctor, Cox, Nelson and McCormick, are needed, who place economic justice above private gain.[98]

CHAPTER IX

DEFENDERS OF THE NATION—IN AGRICULTURE AND INDUSTRY

The production of wealth constitutes the foundation of society. The men on the farm who produce the world's food, the men in mine and forest who take from the earth its natural resources, and the men in shop and factory who make our clothes and other necessities of life—these producers are essential to man's life as it is now organized. Without the farmer and without the industrial worker, our present civilization would collapse. Fundamental to our welfare as are these two groups of citizens, they have been grossly mistreated. As we have seen, the conditions under which many of them work and live are degraded.

While much has been done to improve conditions on the farm and in industry by those on the outside, the best work, in some respects, is being done by the farmers and industrial workers themselves. Leaders have arisen in the ranks who have fought

courageous and effective battles for better conditions. The achievements of a few of these leaders will be briefly related.

From Farmer to Governor.—W. D. Hoard was raised as a butter and cheese maker in the State of New York. At the age of twenty-one, he went to Wisconsin. Disappointment met him, for there was scarcely a well-bred dairy cow in the state. But, while he could not work at his trade, there was plenty of farm work, and he was not idle.

Soon after, in 1861, he enlisted for the Civil War. Upon his return from the war, he started a small county newspaper. He studied agricultural conditions in the state and found that the wheat crop was steadily dwindling. It had dropped to an average of eight bushels to the acre, largely because the farmers did not understand the principle of crop rotation. They were using the same land over and over for wheat and were then moving on to other states to ruin more land. Through his farm paper, Hoard began to preach dairying. He issued a call that resulted in the organization of the Wisconsin Dairyman's Association. By hard work against heavy odds, he and his friends developed a successful co-operative organization. He went into various school districts and held

meetings to interest the people in dairying. In three years, the annual production of cheese had reached 3,000,000 pounds, and the local market could not use it.

At that time the freight rate on cheese from Wisconsin to New York City was $2.50 per hundred in ordinary freight cars. Mr. Hoard went to Chicago and called upon W. W. Chandler of the Star Union Refrigerating and Transportation Company.

"I represent," said Mr. Hoard, "three million pounds of cheese seeking a safe, quick and cheap transportation to New York City. What are you going to do about it?"

Mr. Chandler looked up slowly and asked, "Who are you?"

"I am W. D. Hoard, Secretary of the Wisconsin Dairyman's Association."

"And what do you want?"

"I want you to send one of your cars to Watertown and come yourself and explain it. Our people are ignorant of your methods and need your help. Then I want you to make a rate of one dollar per one hundred pounds of cheese in iced cars from Wisconsin to New York, Boston and Philadelphia."

The audacity of the Wisconsin farmer-journalist

caught the business man's attention. He promised to go and was as good as his word.

The production of cheese increased by leaps and bounds. Wisconsin has become the largest cheese and butter producing state in the Union. In 1888, Mr. Hoard, who was then probably the best known man in the state, was elected governor. Later he was elected a member of the State Board of Regents and gave much time to the development of the Wisconsin Agricultural College.[99]

Other Useful Farmers.—Dallas H. Gray was a young raisin grower in California. He had lost $15,000 in four years, and determined that he would try a new plan. He ordered a freight car, loaded into it five tons of raisins—all the wealth he possessed in the world—and went with the car to Iowa. The car was switched off the train at Boone. A week later he had sold every raisin to the people of the town.

Young Gray had been at the mercy of the commission man; he had had to accept any price the commission man offered. Now he was free. Gray had the courage to stake all he possessed on an experiment. It was successful and now others are profiting by his experience.[100] Farmers are finding that, by co-operating, they can market

their products without the aid of commission men.

Growers of wheat, raisin growers, almond and walnut growers, and citrus fruit growers have used the co-operative plan successfully. In co-operation lies the hope of the farmer. More farmers of initiative and organizing ability are needed in all kinds of farming to extend the plan. The farmer, himself, can do this more successfully than the outsider.

The County Agent.—A few years ago, the County Farm Bureau movement began to develop. In 1915, the farmers of 313 counties in various states were organized for mutual aid with a salaried "county agent" or "farm adviser" at the head of each. In Kentucky, where the farmers of one county had lost in a year hogs valued at $225,000 from hog cholera, the county agent arranged for serum treatment. The next year the loss was reduced to $150,000, and the following year to a bare $1,000.

One county agent started seventeen community clubs in a district where the roads had been mainly a succession of mudholes. Co-operation soon resulted in a hundred miles of good roads. The agent induced one man to develop a lawn and

another to paint his house. Within a year every farmer along the road had a lawn and a painted house.

In 1915, 156 county agents submitted reports to the Department of Agriculture at Washington, showing that their work had added $10,000 to the incomes of the farmers in each of their counties—and the work of most of them had just begun.[101]

Social Usefulness in Farming.—There is immense wealth in the soil. The value of crops in the United States in 1915 was nearly $7,000,000,000.[102] The wretchedness of farm life is due largely to an unjust distribution of the profits. The American farmer is entitled to far more than he gets. Three reforms must be brought about. First, an adequate system of rural credits must be provided so that the farmer without large capital can properly finance his work. The National Rural Credits bill passed by Congress in 1916 may meet this need. In the opinion of some men it is not adequate. Secondly, co-operative methods in marketing must be developed in order that the farmer may be free from speculators and get a fairer profit. Finally, the farmer must be better educated; scientific agriculture and business management must be taught; the college must be

taken to the farmer. If these reforms are developed, others will follow. Good roads, telephones, modern farm machinery, automobiles, modern schools and churches, social life and opportunities for literature, music and art will be natural consequences.

The success which a few farmers have achieved is possible for many others. There have been useful citizens in rural life besides ex-Governor Hoard. Fourteen men have gone from the farm to the Presidency of the United States. The inventor of the modern plow, Jethro Wood, was a farmer of New York State. McCormick built his first reaper in a barnyard. There are now probably twenty thousand graduates of agricultural colleges on the farms of the country. In the Department of Agriculture at Washington is employed the greatest body of farm scientists in the world.[103] Farming is coming into its own. There are wonderful opportunities for young men of initiative and organizing ability who will prepare themselves by getting a thorough course in an agricultural college. Trained men are needed on the farm, and they are needed by Federal and State governments for an increasing number of positions.

The farmer has the satisfaction which comes from honest toil in the open country and from the knowledge that he is a producer of wealth. To the farmer of to-day may come also the pleasure of co-operative effort, of working out with one's neighbors enterprises for the welfare of the entire community. Success in farming will go hand in hand with social usefulness.

A Champion of Labor.—Joseph R. Buchanan as a youth was an all-round handy man in a small newspaper office in Louisiana. His preference was for type-setting and he became a good compositor. He moved to Denver, became a member of a Typographical Union, and soon showed unusual qualities of leadership.

At that time (about 1880) laboring men were not well organized. Although at present business men are beginning to recognize the right of laboring men to bargain collectively and to strike if the terms of employment are not satisfactory, at that time these rights generally were not recognized, there were no boards of arbitration, and laboring men had a harder time than they have now.

In May, 1885, the shopmen and trackmen of the Denver and Rio Grande Railway decided that they would no longer stand treatment which they

considered tyrannical, and that a strike was necessary. They appealed to Buchanan for leadership. He pleaded with the men not to strike at that time, because he thought they could not win. But when the strike was voted, he stood by them.

It was a bitter struggle. "The Rocky Mountain News" conducted a campaign of abuse against the strikers. Mr. Buchanan tried to prevent violence, but notwithstanding all he could do, dynamite was used. An engine was blown from the track and the situation grew critical. The "News" boldly announced that a committee had been formed to lynch Buchanan "immediately following the next explosion of dynamite in connection with the strike."

Buchanan called at the office of a skilled detective. "I want to find out who is responsible for the dynamite outrages on the Rio Grande road . . ." said Buchanan, "We want you to find the dynamiters, *whether they are our friends or our foes.*" The fee, the detective said, would be $500. Buchanan told him to go to work at once.

The detective was unable to find any evidence indicating that the strikers had used dynamite. He found most of the explosions were due to the work of the *railroad's hired guards.* Apparently,

the railroad was endeavoring to develop public sentiment against the strikers.

Threats against Buchanan's life continued and arrangements were made with the mayor and chief of the fire-department to ring the bell of the central fire-station in a peculiar way to call the lynchers together when the time came to string him up. Buchanan considered it best to accept protection and permitted twelve armed men to guard him at night.

Three members of the Board of Trade called on him and requested him to leave the city.

"Mr. T———," Buchanan said to the spokesman, "you have known me ever since I have been in Colorado, about seven years. . . . Did you ever know me to commit a dishonest or unmanly act?"

Mr. T——— replied that he never had, but that he and his friends wished to avoid further violence. He admitted that, in his opinion, Buchanan was not responsible for the dynamiting. Buchanan advised them to go to the office of the "News" for the cause of the agitation.

"As for me," said Mr. Buchanan, "I stay right here. . . . All I have in this world is my good name among those who know me well, and the

respect and confidence of the laboring people of this city, state and country. The working men of Denver trust me and are standing by me; they, as well as I, are taking chances in this fight. I am not seeking martyrdom, and hanging is not the way I want to die; but I would rather be hanged forty times if that were possible, than to show the white flag of fear to the men who are battling by my side, or repay the trust and confidence reposed in me by an act of cowardice. . . . I cannot for a moment entertain your suggestion."

Thus Joseph R. Buchanan fought for the men who had refused to take his advice. The men lost the strike, but, to the cause of labor, the defeat was only a temporary one. Buchanan has given his entire life to his fellow men. He has helped the unions win strikes and has served the cause in many ways.[104]

A Leader of Miners.—John Mitchell was the son of a coal miner in Illinois. His mother died when he was less than three years old. When John was six, his father was brought home from the mine dead. At twelve, John was a breakerboy in the mines. At sixteen he was president of an athletic club of young miners. Down in the mines, he studied arithmetic while waiting for cars. He

joined debating societies, athletic associations, political reform clubs. While still a youth he became President of a Knights of Labor "Local." He has been the President or leading spirit of some progressive movement ever since. He quickly made friends and was rapidly promoted to positions of trust. Before he was thirty, Mitchell was elected President of the United Mine Workers of America.

Mr. Mitchell had been in office less than four years when he was called upon to conduct the greatest strike in the history of the labor movement. Believing that they were justly entitled to higher wages, 147,000 men and boys laid down their tools for an indefinite period. The supply of fuel for thousands of people was suddenly cut off. The strike was a long and hard one. There was much suffering. President Roosevelt decided to intervene and called together for a conference the railroad men who controlled the mines and the officers of the Mine Workers. An impassioned discussion followed.

"There was only one man in the room who behaved like a gentleman," said Mr. Roosevelt, "and that man was not I." Everyone lost his temper except Mitchell. Though the most bit-

terly assailed, he was the quietest and most dignified man in the room. Unmoved by the attacks of his opponents, he calmly offered to submit all questions in dispute to a commission to be appointed by the President, and to abide by the commission's decision, even if the miners were not granted a single concession. The public was eagerly awaiting developments. Mitchell won the people to his side by his fairness. The public forced arbitration. The miners won the strike.

Mr. Mitchell is a keen, cool-headed, sympathetic advocate of the rights of the worker. He feels the sufferings of the class to which he belongs. He is scrupulously honest. The story is told of a man who went to see Mitchell, determined to bribe him regardless of what it might cost. He went to Mr. Mitchell's hotel with the money in a valise. They discussed the weather, and then the visitor left. Standing in the presence of John Mitchell, the man was unable to muster the courage to propose his dishonorable scheme.

When Mr. Mitchell became president of the United Mine Workers, the organization had 43,000 members. He built up the membership to 300,000 with a contingent support of 200,000 more. Though placed in a position which requires his

leadership in strikes, he is a peace-loving man. He is unfailingly courteous to all. No miner grimy with coal dust, no door boy, no mule feeder who comes to him fails to receive a pleasant greeting. When forced to fight, he fights in the open. As a speaker, he resorts to none of the tricks of the unscrupulous agitator. He is clear, logical and convincing. Though he believes thoroughly in short hours for his friends in the mines, he works long hours himself—usually nine to twelve hours a day. During the big strike, he generally worked fifteen hours a day. Only a vigorous man could stand the tremendous tasks he undertakes. Mr. Mitchell has no political ambitions. He is not a socialist. He is first and always a trade unionist and gives his life, without reserve, to the cause of his fellow workers.[105]

It is believed by many that most poverty and much crime and disease are due to an unjust distribution of wealth and income. Laboring men are demanding more and more vigorously a larger share in the profits of industry and a larger share in its control.

Economists agree that there is injustice and that laboring men are entitled to a larger share in the control and in the profits of industry. In order

to exercise larger control, laboring men must educate themselves and develop wise and unselfish leaders. Unions have been known to fall into the hands of unscrupulous labor leaders who are in the game for all the money they can get out of it.

There is a pressing need for educated men in industry,—for more men like John Mitchell. Leaders are needed who have a knowledge of economics and sociology, and who can deal courteously and convincingly with employers and with legislatures. Men are needed who are able to develop educational work among labor unions, and who are able to extend unionism among unorganized laborers. The youth who masters a trade, who is honest, courageous and sympathetic and who has qualities of leadership may do much in safe-guarding the nation against decadence by working among his fellow men in industry.

CHAPTER X

DEFENDERS OF THE NATION—IN ORGANIZED SOCIAL WORK

CERTAIN men in business and professional life have been effective in the fight against disease, crime and poverty, first, by working independently in their vocations, and, secondly, by working with others in definitely organized movements. Charles R. Henderson, for instance, did valuable work as a teacher; and as president of The National Prison Association, he also played an important part in the prison reform movement. Louis D. Brandeis, as we have seen, did much for the cause of labor personally as a lawyer; he also rendered valuable service as the Legal Adviser of the National Consumers' League. Jacob Riis was primarily a journalist, but was also actively identified with social settlement work, playground work, and other organized movements.

Other men have thrown all their energies into some particular phase of the warfare against social evils, as employed executive officers of

organized social movements and institutions. The work of a few such men will be briefly described.

The Secretary of the National Child Labor Committee.—Owen R. Lovejoy came from a family of good, plain people in Michigan. As a youth he learned what hard work means, and now bears the scar of an accident in a furniture factory. He obtained part of his training by getting a college education. During the big coal strike in 1902, he investigated conditions in the coal fields and learned much about child labor.

When in 1904, the National Child Labor Committee was organized, he was asked to investigate conditions further. He was ready and glad to accept. He wrote, "After I had seen those little boys day after day carrying their lunch-pails to the breakers every morning like grown men, bending all day over dusty coal chutes, sometimes suffering accidents in the chutes, and finally dragging themselves home at night in the dark, I couldn't think of anything else. Sights like that cling to you. I dreamed about those boys."

As an officer of the Committee, Mr. Lovejoy investigated glass factories, fish canneries and cotton mills, until he knew at first hand much about child labor. Then he became the general

secretary of the Committee. He has developed an effective organization with a corps of assistants and executive officers in New York City.

Mr. Lovejoy is a hard worker and gives hundreds of talks and lectures. "We would have all America with us if we could only tell them all about it," he says. So he reaches all the people he can by his personal efforts on the lecture platform. He speaks to an audience of school children one day, to laboring men the next, club women the next, and business men the next.

On the walls of Mr. Lovejoy's office are four maps showing the development of child labor legislation over the United States. There is a map to correspond with each of four important child labor laws. On these maps, the states that have the law show white, those that have not, black. Mr. Lovejoy's idea of a good map is a perfectly white one.

Owen R. Lovejoy is a fighter. And he is the kind of fighter who can take defeat with courage. He may report at the end of a year of campaigning fifteen victories and ten defeats—or it may have been ten victories and fifteen defeats—then go right to work to turn the defeats into victories the next year. Largely through Mr. Lovejoy's

efforts, thousands of children have been rescued from industrial slavery and have been given a fairer chance in life.[106]

A Prison Warden.—A few years ago, Thomas M. Osborne, a wealthy citizen of Auburn, New York, was made chairman of the State Commission on prison reform. Desiring to learn of conditions at first hand, he spent a week as a prisoner in the Auburn State Penitentiary, living in every respect like the other prisoners. He wore the prisoner's stripes; he lived in a small stone cell; he did his daily work for a cent and a half a day; he disobeyed the rules and was committed to a dark dungeon. Osborne discovered for himself some of the evils we have discussed here. He wrote a book describing his experiences and aroused the attention of the public to the cruel methods of New York State Prisons.

The Governor of the State appointed Mr. Osborne warden of Sing Sing prison. Not needing the salary attached to the position, he paid it to an assistant. Osborne's purpose was to change the wretched conditions of the prison. He quickly won the confidence and co-operation of the men. A Mutual Welfare League was organized. In a short time, hundreds of prisoners who had been

SING SING PRISON

The upper picture shows Thomas M. Osborne, a wealthy business man, in his prison suit. He voluntarily lived a week in prison to learn the facts of prison life from his own experience.

bitter and vengeful, were aiding him to keep the men decent and orderly. He took away the guards from the workshops, he permitted conversation during work hours, and increased the output of the workshops over fifty per cent. Under the old system, when a prisoner escaped there was great rejoicing; under Mr. Osborne's administration, the prisoners sought to prevent escapes.

On one occasion, when a prisoner escaped, six of his fellow prisoners came to Mr. Osborne.

"Can't we go out and hunt for that fellow?" they asked.

The spokesman had been in prison for eight years and had twelve more to serve. Osborne decided to let him go. Fifteen went out and hunted all night for the escaped convict. They were with officers, but there were opportunities to escape. Every man came back.

Exercise was provided, a band was organized, educational classes were introduced, and the use of drugs was virtually stopped with the aid of the League. Best of all, men left the prison, determined to live better lives.[107]

Mr. Osborne had great difficulties in his work, not because of the prisoners, but because of selfish politicians who were profiting by the old methods.

In 1915, he was dismissed from office. When tried, he was acquitted on every charge, and, in July, 1916, was reinstated, much to the disappointment of the grafters. Later it seemed best for him to resign and to take up the work of prison reform in larger fields.

When a man begins a fight that necessarily interferes with the financial interests of others, he must be so clean and so honest that he can say to the world: Make your charges and appoint your investigation committees, I have nothing in my life to conceal.

For years, we have been maintaining prisons that have been turning out into the world men less able to cope with the problems of society and make an honest living than when they entered. Men trained in the science of government are needed to bring about changes in our prison laws. Men trained in psychology are needed to study crime scientifically and introduce new methods of treating those who have fallen in the struggle for existence.

The Founder of the Adirondack Cottage Sanitarium.—When Edward Livingston Trudeau was a young man, an elder brother was stricken with tuberculosis. Edward nursed him up to the hour of

his death six months later. He was graduated from the New York College of Physicians and Surgeons and practiced medicine in New York City. At the age of twenty-five, he himself was pronounced tuberculous and was ordered to leave New York. He went to the mountains and was then not expected to live six months.

While living in the mountains, Trudeau and his family were taking a short trip, and were caught in a blizzard. The horses fell exhausted and all were forced to remain in the snow for two days. Trudeau seemed none the worse for this ordeal and began to consider the advisability of spending a winter in the bracing air of the Adirondacks. His medical advisers considered the proposal as a kind of suicidal mania, all except one of them and his wife. In those days the value of fresh air had not been recognized. Trudeau carried out the experiment and improved greatly in health. Soon he was able to practice medicine among the mountain people. Often he would travel forty miles a day; and he would go out in all sorts of weather. His sympathetic manner helped to make him successful. Half of his bills were never rendered; his purpose was to help those who needed him. Tears came into the eyes of many a woman when she saw

him in later years; and men called him "the beloved physician." He lived the life of the people, often hunting and fishing in the wilderness.

It is said that a local boxing champion once coaxed the doctor to put on the gloves with him.

"I promise not to hurt ye," he said.

When the "champion" picked himself up at the end of the bout, he said that "the doctor's the quickest thing with mitts I ever run up agin!"

Four years after Dr. Trudeau left New York City, he had a few tuberculosis patients who had placed themselves in his care as a last hope of prolonged life or cure. At about this time, Trudeau dreamed a dream. He saw the forest around him melt away and the whole mountain side become dotted with houses built inside out, as if the inhabitants lived on the outside. He made the dream come true. The Adirondack Cottage Sanitarium was started and soon became famous throughout the country. Trudeau's success in treating tuberculosis by the open-air and rest method attracted wide attention. Other sanitariums sprang up. To-day there are fully five hundred in the United States and Canada. Edward Trudeau taught the world the value of fresh air.

The Adirondack Cottage Sanitarium is a semi-charitable institution that treats patients at a sum that does not cover the cost of their board and lodging. The deficit is made up by contributions from public-spirited persons. Trudeau used to raise this deficit by what he called his "begging letters." Edward H. Harriman was a friend and admirer of Trudeau and his work for humanity. This railroad king would let great affairs hang fire as he listened to the doctor tell of the development of his work at the sanitarium. Trudeau drew no salary, but earned a small income from his private practice.

Probably many failed to understand the wonderful spirit of the man. A doubter wrote:—

"What sort of man is Trudeau? Is he what so many say he is, or just a clever doctor who has made a fortune out of the Adirondacks?"

The great, generous spirit of Trudeau was always puzzled to know why people failed to understand his work. He had his reward, however, in the satisfaction that comes to a man, who, though laboring against heavy odds, succeeds in bringing happiness and health to others.[108]

A Secretary of the Young Men's Christian Association.—John R. Mott attended Cornell University

about thirty years ago and distinguished himself as a student. Soon after graduating he became the head of the Student Department of the Young Men's Christian Association of North America. Now, he is General Secretary of the International Committee, the highest position in the Young Men's Christian Associations of the world. The work of this institution is the making of well balanced men—men strong in body, mind and spirit. Many men are going out from the Y. M. C. A. to assume positions of large usefulness in campaigns against disease, crime and poverty.

Mr. Mott has rare executive capacity. Although his responsibilities have grown immensely year by year, he is always ahead of his work. His capacity for steady work at high pressure is so great as to wear out any associate who tries to keep pace with him. Though he was ranked high as a student of philosophy in college, he is primarily a man of will and of action. He reads the biographies of great generals, whose strategy he tries to match in the field of organized religion.

Mr. Mott's field of activity is the entire world. He has travelled around the world at least five

JOHN R. MOTT

Mr. Mott is now at the head of hundreds of the greatest man-making factories in the world—The Young Men's Christian Associations of North America.

OWEN R. LOVEJOY

Largely through Mr. Lovejoy's efforts, thousands of children have been rescued from industrial slavery.

times, and has made many other trips to South America, South Africa and Asia. His recent book, "The Present World Situation" calls upon the church to prove itself equal to the present world crisis.

Yale University conferred upon Mr. Mott the degree M. A. in 1899, and in 1910, the University of Edinburgh honored him with the degree of LL. D. President Wilson offered him the post of Ambassador to China, but Mr. Mott felt obliged to refuse. In 1916, President Wilson appointed him one of the three American members of the Mexican Commission,[109] and, in 1917, a member of the War Commission to Russia.

Many other men might be mentioned who, as employed officers in organized social movements, are giving their lives in the warfare against disease, crime and poverty. Robert A. Woods of the South End House (Boston's well known Social Settlement), Peter Roberts, Immigration Secretary of the Young Men's Christian Association; Edward T. Devine of the New York School of Philanthropy, Paul U. Kellogg of *The Survey*, Graham Taylor of Chicago Commons, Raymond Robbins of the Young Men's Christian Association, Rabbi Stephen S. Wise and others in the fields of

Public Recreation, Housing, Organized Charity and institutional work are rendering service of inestimable value. As soldiers on the firing line, they should be numbered among the bravest of the nation's defenders.

CHAPTER XI

DEFENDERS OF THE NATION—IN AVOCATIONS

MANY men will find that they are not fitted for the more conspicuous forms of service that have been discussed. Some will find that their occupations do not offer sufficient opportunity for public service. Every man, however, regardless of his vocation, can take up some form of service as an avocation.

The work of three men who have given much of their lives in such service will be related briefly.

A Railroad President who Defended Public Interests.—William H. Baldwin, Junior, was a wholesome and happy boy. In preparatory school, he was a leader. If anything was to be organized, from a baseball team to a musical quartette, he was the one most likely to be chosen for the task. At Harvard, he was a member of his class crew for two years, and participated in many college activities. He was sincere and straightforward and had contempt for shams and empty forms. From his college education he acquired the ability

to get at the heart of a knotty subject. Irrelevant details did not confuse him; he was quick to see the main issue.

After graduation from college, Baldwin had difficulty in choosing a vocation. He was earnestly interested in social problems and what a college man could do about them. "I am sure of one thing," he said. "I want to work for humanity." The ministry, medicine and law were in turn considered. He was advised to take up the law if he could put his whole soul into it; but this, he thought he could not do. After months of indecision, his choice was quick and confident. He accepted a position with the Union Pacific Railroad, and entered upon his work with enthusiasm. He was promoted rapidly and at the age of thirty-three was President of the Long Island Railroad. This position he held until his death in 1905.

Baldwin went into the railroad business with high ideals and adhered to them throughout his career. He loved to succeed and make money, yet he would coolly turn down chances which would have netted him thousands of dollars, when the methods involved were against his principles. Said a lifelong friend, "His whole idea of the railroad was to develop it in the interest of every-

WILLIAM H. BALDWIN, JR.

Harnessed though he was to a great corporation, Mr. Baldwin championed the cause of the common people.

body along the route. Its prosperity was to be the common prosperity." This was at a time when other railroad men were exploiting the public by dishonest methods. Baldwin wrote to a friend, "I am not a sentimentalist . . . but every day makes me more and more convinced I can carry out my ideals."

As an employer, he was invariably fair. He believed strongly in labor unions, and in the right of laboring men to bargain collectively. He was democratic and had genuine sympathy with his fellow men throughout the railroad system. At one time, it was necessary to reduce the running expenses of his road. He studied the problem thoroughly and sympathetically. In the end, he cut the wages of the men ten per cent, and set a minimum below which no man should be paid. Then he cut his own salary fifteen per cent.

Though Baldwin was an exceedingly busy railroad man, he was seldom too busy to lend a helping hand to one in need. From the window of an elevated train, he saw upon the street the white face of a child that had in it an appeal of suffering he could not resist. He abruptly left the train and found that the child needed hospital treatment. Then he was not satisfied until the child was safely

lodged with proper care in a hospital. Baldwin heard that a woman had been committed unjustly to a New York State Prison. He found convincing evidence of her innocence, and obtained her pardon from Theodore Roosevelt, then Governor. On an European trip, he found a distressed woman with a sick child. Her stateroom accommodations were poor. His own spacious quarters became at once uncomfortable to him, and he gave them up to the mother and child.

Baldwin was alive to the big problems of human life and undertook much public work. His chief avocations were the education of the negro and the fight against commercialized prostitution.

He became a fellow student of the negro problem with Booker Washington and was an active member of the Board of Trustees of Tuskegee Institute. He literally lived with the problems of the institution day and night. In one of Baldwin's visits, lasting several days, he became so absorbed in the work that Mrs. Booker Washington wrote her husband (temporarily absent) that she could not bear to see the intensity with which he gave himself to his investigations. He looked, she wrote, as if he would "burn up." He became absorbed in individual negro boys and girls who seemed to

need special attention. Baldwin at one time undertook the financial reorganization of the Institute. He gave the task the same kind of attention he would have given the reorganization of a railroad. Over important speeches, Baldwin would spend hours with Booker Washington, sometimes not breaking up the conferences until after midnight. He became one of President Roosevelt's advisers on problems of the South.

To the still more difficult problem of commercialized prostitution, Mr. Baldwin gave the same careful study. He was chairman of the Committee of Fifteen in New York, which has become famous for its pioneer work. After a hard day in his office, he would give his attention to the affairs of the committee, sometimes superintending the details of the work till the small hours of the morning. No amount of work seemed too arduous for him. Fear of ridicule and adverse criticism could not stop him.

As the most aggressive worker on the committee, he necessarily aroused the antagonism of the political machine in New York. This was when he was President of the Long Island Railroad, which was a part of the Pennsylvania system. As a railroad president, it was important for him

not to incur the illwill of the politicians. He knew his reform work might be criticised by his superiors, and he made his decision. Selfish interests must not interfere with the work of the Committee; the women and children of New York must be protected from the evils of prostitution, and he must stay by his post of duty. He sent his resignation to President Cassett of the Pennsylvania Company. To the credit of Mr. Cassett, it was not accepted.

Mr. Baldwin's friends believed he was able to do more for Society as a business man than he could do by giving all his time to social reform. His passion, however, was for service to mankind. It is possible that, had he lived longer, he would have dropped his business altogether. He asked, "Harnessed into a great corporation as I am, can one really fight for the big human causes? Can one, through thick and thin, defend his own corporate interests and at the same time defend public interests?"

He answered the question by his life. He succeeded in serving humanity as a business man.[110]

Two Bankers who Served Their City and State.—Charles W. Garfield lives in Grand Rapids, Michi-

gan. His vocation is banking. His avocation is the planning of parks and playgrounds.

He was graduated from the Michigan Agricultural College, later was an instructor there and then became a member of the State Board of Agriculture. Largely as a result of his enthusiastic work, the city has taken all sorts of vacant lots and blocks and turned them into parks. Some are close to great factories. He also aided in making playgrounds. Now there is a playground within a half mile of every child in the city. They are well equipped with pools, tennis courts and ball fields. In this work, he has waged an indirect, but effective fight against juvenile delinquency and crime.

Mr. Garfield's greatest joy is in the fact that the working men of the city share its beauty. It is a city full of trim little houses. Through the policy of the bank of which he is the head, hundreds of laboring men have been able to own homes of their own. Mr. Garfield's main aim in life is to make Grand Rapids the finest city in the world to live in.[111]

Thomas M. Mulry, of New York, who died recently, was the president of the largest savings bank in the world in point of deposits and assets.

As a member of the State Board of Charities, the State Constitutional Convention, and other similar bodies he rendered effective service to city and state. Mr. Mulry was a man of immense capacity for work; *and for every hour he gave to his business, he gave another hour to public service.* He could be found engaged in social work in the early hours of the day long before most business men begin work, and late at night when others were at home.[112]

An Avocation of Students.—Not only may business and professional men perform social service as an avocation, students also may.

On a rough bench in a box car, near a rusty iron stove, in which a roaring fire burned, sat five Greek laborers. Before them stood a college student.

"I am going to teach you a lesson about 'Getting up in the Morning,'" he said. Most of the Greeks seemed not to understand a word he said. He began stretching himself, yawning, and pretending to wash and put on his clothes. The men understood. By watching his actions and imitating his words, the Greeks soon memorized "awake," "open," "find," "see." Though tired, they were eager to learn. Thus the lesson proceeded.

An Immigrant Boy

Will he become a wrecker or a builder of society?

Hundreds of college students are giving freely of their time under the direction of the Student Department of the Young Men's Christian Association in an effort to Americanize the foreign-born, by teaching them the English language. When men come to America from Italy, Greece, Bulgaria, Hungary and other countries, knowing nothing of our language, our customs, and our government, and having only vague ideas about liberty and citizenship, is it any wonder that, when oppression comes, we have such outbreaks as the one at the steel mills in East Youngstown?

The movement is enlisting many of the strongest men in the colleges, and they are not only rendering valuable service to the nation, but they also are broadening their own education, by studying at first hand the problems of industry.

"My class of Italians," one of them reported, "is composed of the finest fellows I've ever met; bright, earnest, good-natured, appreciative to an embarrassing extent. They have done me more good than I have ever done them." [113]

If more college students would get into close touch with laborers, there would be fewer misunderstandings between capital and labor, when

the students, in later years, assume positions of responsibility in business and professional life.

Thoughtless Imitation vs. Intelligent Service.— Mr. Baldwin, Mr. Garfield, Mr. Mulry and many business men have rendered intelligent service. There are other men, unfortunately, who are less discriminating. They get caught in the enthusiasm of some public enterprise and do not stop to ask what good it will do.

An enterprising city has a population, let us say, of 140,000. It wants to grow bigger. A "200,000 Club" is started. Everyone is asked to join, pay a membership fee of a dollar or more, and wear a button. The money is used to advertise the city, to get people living in the country or in other cities to move there.

The motives of those who join this club seem most commendable: they show fine public spirit. Perhaps they are not close students of social problems, but certainly, they would say, it is natural and good for cities to grow.

But let us see why a city with 140,000 should want 200,000. Large cities offer greater opportunities for people to enjoy music, drama and art, and to hear and see the great men of the nation. Large cities can develop great park and boulevard

systems. A larger population will bring more business to the merchants, lawyers and doctors of a city; but it will also bring more merchants, lawyers and doctors. There are other considerations. Does a substantial growth in population generally reduce tuberculosis and venereal disease? Does it make the city healthier to live in and decrease the death rate? Does it give better homes to working men and reduce poverty? Does it lessen juvenile delinquency and crime? In some cities, growth seems to have resulted in a disproportional increase of disease, crime and poverty. If a city does not prepare properly for development, the evils accompanying growth may counterbalance the advantages to be gained.

In another growing city in an agricultural state, the Chamber of Commerce decides to advertise and encourage capitalists to build manufacturing plants in the city. The newspapers take up the movement. "We must get more industries here," business men say; "why should we send to New York for our tin cans and hardware, our carpets and our clothes, when we can make these commodities right here at home?" Members of the legislature are urged not to enact labor laws for several years, for legislation of this kind tends to keep

capital away. Business men subscribe large sums of money to advertise the industrial advantages of the city. The city must develop manufacturing.

Are we sure that it is good for a city to develop manufacturing? Are the great manufacturing cities of the United States the cities where the people are the happiest? Manufacturing gives work to man, it is true, but what kind of work? Work at short hours with pleasant surroundings, or monotonous drudgery? Pittsburg is one of the greatest industrial cities in the country, yet a survey of Pittsburg made a few years ago disclosed sordidness, disease, ignorance and crime to an appalling degree. On the other hand, the manufacturing which has come into such cities as Dayton, Ohio, Gary, Indiana, and Garden City, Long Island, seems to have encouraged high standards of living among the people.

It may be that certain states have high standards in respect to wages, hours of labor, sanitation and accident compensation; that their laws protect the worker from exploitation; and that they have housing laws which will prevent the congestion of population. It may be that, in these states, industries are desirable. But many states are not ready *now* for more industries. They need

first to solve the problems created by the industries now in operation.

The youth, when he becomes a business or professional man, may carelessly enter many public movements regardless of their social significance, or he may be discriminating and engage only in those movements which promise to contribute to true social improvement. Most young men have enthusiasm and energy that is not needed in their business or profession. Many have a little more money than they need. This extra energy and extra money may be called a man's surplus. Depending upon the use a man makes of his surplus, he becomes either a constructive or destructive force in the social world.

The man who understands the social dangers which the nation faces will want to do more than have a part in some useful business. He will want to do more than get in the band wagon and shout for every popular movement which thoughtless citizens may promote. He may be generous with both his time and his money, but if his time and money are to be effective, he must do more—he must give both intelligently.

Problems All Must Face.—A young man is going home from the theatre. He turns a corner and

another young fellow, who is shivering in his ragged clothes accosts him.

"Please, will you give me the price of a bed?" he begs.

What will he do? Will he give him a quarter to get rid of him? Will he turn him down, believing he would buy whiskey with every cent he can beg? Will he send him to the Salvation Army? Will he forget all about him and those like him the next day or will he attempt to discover why boys, not yet of age, are reduced to such a hopeless condition?

The youth has finished college and is now successfully engaged in business. Between his home and his office is a large shoe factory. Near the factory are the homes of the workers. Business becomes bad. A hundred workers are laid off. Many mortgage their little homes. Many are reduced to poverty. He sees these men occasionally as he rides to his office. Perhaps half of them worked on the pair of shoes he is now wearing. Perhaps the low wages they were getting enabled him to buy this particular pair of shoes for five dollars instead of six or seven dollars. What is he going to do about these men whose families face starvation? Will he seek to aid them by sending a check for ten dollars

to the Associated Charities? What can the Associated Charities do?

While the Salvation Army does good, and while the relief work conducted by well supervised Associated Charities is necessary in every large city, the good these organizations can do is only temporary at the best. Thoughtful men realize now that we must get at the causes of unemployment, vagrancy and poverty. William C. Proctor, N. O. Nelson, Louis D. Brandeis and many others seem to be proceeding wisely. Better conditions can be brought about by such systematic efforts as they are promoting.

Every intelligent man, who has the welfare of the nation at heart, will want to enlist in the fight against some one of man's social enemies, not as a thoughtless contributor of money, not as an idle member of a board of directors, but as an active fighter.

CHAPTER XII

A CALL TO ACTION

A HUNDRED years ago, William Lloyd Garrison moved to Baltimore and established a newspaper of which he became the editor. In Baltimore there were slave-pens in the principal streets. He had long recognized the evils of slavery, and here he saw scenes which stirred him to action. In his paper he denounced the slave trade between Baltimore and New Orleans as "domestic piracy" and gave the names of several citizens engaged in the traffic. One of these men had him arrested for "gross and malicious libel"; he was found guilty and was fined fifty dollars and costs. He had no money with which to pay the fine, and, at the age of twenty-four, was thrown into prison.

While in prison, Garrison prepared several lectures on slavery. He was released after seven weeks, when a friend in New York paid his fine. He went to Boston, and started another paper, called the "Liberator." The Vigilance Association of South Carolina offered a reward of $1,500 for

the arrest and prosecution of any white person found circulating it. Georgia passed a law offering $5,000 to any person securing the conviction of its editor. A mob composed largely of merchants got hold of Garrison, coiled a rope around his body, nearly tore his clothes off and threatened to lynch him. The Mayor of Boston had him taken to jail to protect him from the mob.

Garrison and his "Liberator" became more widely known, and famous men joined the movement against slavery. Its development and ultimate success at the end of the Civil War are now well known. William Lloyd Garrison came to be highly honored by the greatest men of the United States and of England.[114]

To-day, there are evils as horrible, as firmly entrenched and as dangerous to our civilization as was slavery. These social evils of to-day—poverty, crime and disease in their present aggravated forms—are no more necessary than was slavery. When the abolition of slavery was proposed, men said slaves were necessary to the production of cotton. Now, when changes less radical are proposed, we hear similar opinions.

A half century ago when the people of Russia were living under the oppression of a cruel, auto-

cratic government, a small group of young men from wealthy families renounced lives of ease and luxury, and gave themselves and their fortunes to social reform. In five years, thousands of Russian youths were following their example. In nearly every wealthy family, there came a struggle between those who would maintain the injustice and oppression of the past and those who would bring about a brighter day. Young men left business positions and flocked to the university towns. In every quarter of St. Petersburg, in every town of Russia, small groups were formed for self-education. They had but one aim—to be useful to the people of Russia. They were watched by government spies and had to correspond in cipher. Their homes were raided; many were imprisoned and sent to Siberia. In the prisons, some went insane, others contracted tuberculosis and died. The slightest suspicion of hostility towards the government was sufficient cause to take a young man from high school, to imprison him for several months, and finally to exile him in some remote province.[115] Persecution seemed not to deter them, however. Girls, after passing teachers' examinations and learning to nurse, went by the hundreds into the villages of the

poor. Young men went out as physicians, as physicians' assistants, teachers, agricultural laborers, blacksmiths and woodcutters. They taught the people to read, gave them medical aid, and were ready for any service that would raise them from darkness and misery.[116] Their work helped make possible the Revolution of March, 1917.

To-day in the United States there is probably less misery than there was in Russia a half century ago; but reform seems in some respects to be as difficult. Then, reform measures were met by the open opposition of government officials, by imprisonment and exile. Opposition awoke the fighting spirit of youth. Men were ready for heroic sacrifice. Now, social reform often is greeted by criticism, ridicule or social ostracism—a kind of opposition which seems sometimes to be more effective than persecution.

The warring nations of Europe have been purified by the fire of battle. The acid has burned away the decayed tissue of European civilization. Europe is down to brain and brawn. Destructive, wasteful and terrible as war is, it has this in its favor,—it arouses people from selfish and frivolous living. Among those on the firing lines and those at home, shallow living has given way to patient

suffering, sacrifice and noble endeavor. The idle rich have learned the simple joy of honest work. Class prejudice seems largely to have broken down. Europe has been regenerated.[117]

In the United States, there is now a class of people living in extravagance and indolence. While frail women labor long hours, while babies die from neglect, while little children starve, while tuberculosis and its allies, and the disasters of industry kill thousands—in the midst of all this misery, there are bright, capable American men and women who fritter away their time in wasteful amusements and other extravagances. In June, 1915, 82,000 persons in Chicago paid $400,000 to see an automobile race.[118] The people of the United States spend over $400,000,000 per year for diamonds and pearls.[119] Wholesome recreation is stimulating and necessary, but when men give themselves to frivolous amusements and extravagance not only do they waste money, they also waste time and energy which they owe to the service of humanity.

Those of us who have clean, comfortable homes, with wholesome food, fresh air, rest and recreation in abundance, those of us who see nothing of crime, those of us who are in robust health, know little of

Two Ways of Getting a Meal

the sordidness, the suffering, the misery, caused by poverty, crime and disease. We live in a little world of petty concerns and pleasures. We are blind to the throbbing life of humanity. Indifference is prevalent. Many are not able to see through outward signs of prosperity to the misery at the heart of society. Others, in their ignorance, think that people live sordid lives because they do not want to live differently. Some are indifferent because they lack the mental and spiritual capacity to look seriously upon life. A few, at some time in their lives, come into direct contact with human misery, but they have not the courage to face it. They turn aside. They ignore the misery of the world and live selfish lives because they are cowards.

Our failure to grapple effectively with disease, crime and poverty is not due to lack of power. No civilization in history has had so great resources as has our nation. Never has there been so much wealth and human energy in any country as there is to-day in the United States.

The inventive genius, the organizing ability and the energies of thousands of men in America are given over to the upbuilding of huge commercial enterprises which yield vast fortunes for their

promoters. We have wealth and power to spare. During the first five months of the European war, the British Admiralty received 16,000 offers of new scientific devices for use in the war.[120] The inventive genius, the organizing ability and the energies of thousands of the best trained men of the world have been given over to the science of warfare. The wealth of nations has been placed at the command of the warring nations. Their armies, even in time of peace, consumed millions of dollars annually. They developed marvelous efficiency.

If the same wealth, the same inventive genius, the same organizing ability, and the same energies were directed in a great campaign against poverty, disease and crime, these enemies might be almost annihilated within a period of twenty-five years. Poverty, crime and disease are not necessary evils, though complacent persons may say that they are. Slavery used to be regarded as a necessary evil; many diseases used to be considered necessary evils which to-day are either preventable or curable. The great social evils of the present day are no more necessary than was slavery, no more necessary than was yellow fever. Yet no nation has yet directed its full strength in a campaign against them.

A crisis is upon us. If we do not make radical changes in our social and economic life, social decadence or a bloody revolution will result. As the people of Russia revolted under the oppression of an autocratic government, so may the oppressed, the starving, the unemployed of modern industry take arms against our present industrial system.[121] Jack London wrote, a few years ago, that there was then a revolutionary army millions strong. He said, "The cry of this army is, 'No Quarter!' we want all that you possess. . . . We are going to take your governments, your palaces, and all your purpled ease away from you." [122] Probably most students of sociology do not believe that there will be such a revolution. But upon this, all well informed men agree—either we shall have a revolution or we shall succumb as did Greece and Rome, unless we attack vigorously the evils which threaten us.

Here, in the United States of America, lies the hope of mankind. One by one, the nations of the world have risen to eminence and then have passed away. Must this nation do likewise? To us are being brought the vices and the virtues of all the peoples of the world. Here in America, in a civilization more complex than it has ever been be-

fore, there are struggling the wreckers and the builders of society. The hour of the nation's supreme need has come.

In this hour, the nation calls for its youth. Young men of action are wanted; men who will take arms against the nation's enemies, men who will take risks and make sacrifices. We must confer of course, we must weigh issues, study is essential. We must not study less, but we must act more. Words are discounted; they are losing their force because they have been used so glibly. To prove that we are sincere, we must do less talking and more acting. What if we do make mistakes? What if we are defeated? What if we do die, if it is for the cause of humanity? Is it not better to die fighting for a noble cause than to live soft, useless lives of cowardly and passive enjoyment? "Work is life, idleness is death." True happiness is in action, in struggling, in strenuous endeavor.[123]

Men like William Lloyd Garrison are needed to-day, men who have the courage to break with old customs and cry out with a loud voice against the injustice and oppression of our own time, and the strength to endure discouragement. Men are wanted like Jacob Riis, Charles R. Henderson

and John H. Eshleman, for they not only had visions of a better day, but they spent their lives in making these visions come true.

Few men will be called upon to sacrifice life and to die in action. A larger number are wanted for a more difficult service—they are needed *to live* for humanity, enduring criticism and ridicule, and fighting on day after day without the stimulus of dramatic conflict.

Disease, crime and poverty thrive because they are treacherous enemies; they have been insidiously developing; they fight in the dark. Our energetic and courageous youth, in business, high school and college have hardly seen them, so stealthily do they go about their work. But when these enemies of mankind are pointed out to our young men, their fighting strength will assert itself. They will enlist; and then we may look for a better day.

Formerly man looked upon these enemies from afar. Now, he has grappled with them for a fight to the finish. Started by a few vigorous, determined men, the fight is being waged with increasing enthusiasm. The ranks are being constantly increased by young men from the colleges and universities equally vigorous and determined. Some

have given their lives in the fight, but others have taken their places. Companies of recruits are in training for field work. Brave generals with armies of seasoned men are already in action. Social engineers are planning statewide and country-wide campaigns. If a sufficient number of men enlist, disease, crime and poverty as menacing enemies of the nation, will be conquered in the next generation.

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Thomas Mott Osborne: Within Prison Walls.
Robert Hunter: Poverty.
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C. A. Ellwood: Sociology and Modern Social Problems.
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